PROPERTY OF
THE CHURCH ON THE WAR

B. C.

BS 2555 .W555 1882 v.5
Williams, Isaac.
Devotional commentary on the gospel narrative.

John Yates
January 1960

Devotional Commentary on the Gospel Narrative

VOLUME V

OUR LORD'S MINISTRY

(THE THIRD YEAR)

By the same Author

New Edition. 8 *Vols.* *Crown* 8*vo.* 5*s. each.* *Sold separately.*

A Devotional Commentary on the Gospel Narrative :—

THOUGHTS ON THE STUDY OF THE HOLY GOSPEL.
A HARMONY OF THE FOUR EVANGELISTS.
OUR LORD'S NATIVITY.
OUR LORD'S MINISTRY (SECOND YEAR).
OUR LORD'S MINISTRY (THIRD YEAR).
THE HOLY WEEK.
OUR LORD'S PASSION.
OUR LORD'S RESURRECTION.

New Edition. *Crown* 8*vo.* 5*s.*

Female Characters of Holy Scripture. A Series of Sermons.

New Edition. *Crown* 8*vo.* 5*s.*

The Characters of the Old Testament. A Series of Sermons.

New Edition. *Crown* 8*vo.* 5*s.*

The Apocalypse. With Notes and Reflections.

New Edition. 2 *Vols.* *Crown* 8*vo.* 5*s. each.* *Sold separately.*

Sermons on the Epistles and Gospels for the Sundays and Holy Days throughout the Year.

RIVINGTONS
London, Oxford, and Cambridge

Devotional Commentary on the Gospel Narrative

OUR LORD'S MINISTRY

(THE THIRD YEAR)

BY THE

REV. ISAAC WILLIAMS, B.D.

LATE FELLOW OF TRINITY COLLEGE, OXFORD

NEW EDITION

PROPERTY OF
THE CHURCH ON THE WAY

RIVINGTONS
WATERLOO PLACE, LONDON
Oxford, and Cambridge
MDCCCLXXVIII

BS
2555
.W555
1882
V.5

"'*Hear ye Him.*' *Let us then hear Him. When the Gospel spake, think it was the cloud, from whence to us the Voice hath sounded. Let us hear Him; let us do what He saith; let us hope for what He hath promised.*"—ST. AUGUSTIN, Serm. lxxix.

STINCHCOMBE,
Feast of All Saints, 1849.

CONTENTS

PART I

Teaching in Galilee

SECT.		PAGE
I.	The Third Passover	1
II.	Eating with unwashen Hands	4
III.	What defileth the Man	10
IV.	The Woman of Canaan	18
V.	A deaf and stammering Man healed	30
VI.	The Second Miracle of the Loaves	37
VII.	The Pharisees again seek a Sign	45
VIII.	The Leaven of Scripture interpreted	49
IX.	The Blind Man at Bethsaida	57
X.	The Great Confession of St. Peter	61
XI.	The Passion foretold	72
XII.	The Transfiguration	84
XIII.	The Maniac Boy	106
XIV.	The Passion again foretold	117
XV.	The Sacred Didrachma	121
XVI.	Which shall be the Greatest	125
XVII.	"Forbid him not"	131
XVIII.	The Parable of Forgiveness	142

PART II

Teaching at Jerusalem

SECT.		PAGE
I.	Christ urged to manifest Himself	157
II.	Christ at the Feast of Tabernacles	161
III.	The Last Day of the Feast	172
IV.	The Woman taken in Adultery	176
V.	The Light of the World will leave the Jews	181
VI.	The True Children of Abraham	191
VII.	The Man blind from his Birth	204
VIII.	The Sheep-fold and the Good Shepherd	219
IX.	The Feast of Dedication	233
X.	The Sisters Martha and Mary	240
XI.	The Sickness of Lazarus	248
XII.	The Raising of Lazarus	254
XIII.	Effect of the Miracle	265

PART III

Last Journey from Galilee to Jerusalem

I.	Order of Events	270
II.	The Seventy sent forth	282
III.	The Seventy return	289
IV.	The Parable of the Good Samaritan	294
V.	The Disciples taught to pray	303
VI.	The Woman bowed down with Infirmity	312
VII.	Are there few to be saved?	316
VIII.	The Dropsy healed on the Sabbath	322
IX.	The Parables at the Feast	325
X.	The Great Supper	329
XI.	All must be renounced for Christ	335

SECT.		PAGE
XII.	The Lost Sheep and Lost Piece of Money	338
XIII.	The Prodigal Son	343
XIV.	The Unjust Steward	359
XV.	The Rich Man and Lazarus	372
XVI.	Disciples warned of Offences	389
XVII.	The Zeal of James and John reproved	397
XVIII.	The Ten Lepers	401
XIX.	On the coming of the Kingdom	407
XX.	The Importunate Widow	420
XXI.	The Pharisee and the Publican	426
XXII.	Divorce and Chastity	432
XXIII.	Little Children brought to Christ	439
XXIV.	The Rich Young Ruler	442
XXV.	The Labourers in the Vineyard	457
XXVI.	The Passion again foretold	466
XXVII.	The Request of James and John	469
XXVIII.	The Blind Man at Jericho	474
XXIX.	The House of Zaccheus	478
XXX.	Parable of the Pounds	481

PART I

Teaching in Galilee

"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

SECTION I

THE THIRD PASSOVER

"AFTER *these things Jesus walked in Galilee: for He would not walk in Judea, because the Jews sought to kill Him*" (John). "*And there are gathered together unto Him the Pharisees, and certain of the Scribes which had come from Jerusalem*" (Mark). "*Then there come unto Jesus Scribes and Pharisees which were from Jerusalem*" (Matt.). The third and last year of our Lord's ministry must of course be taken to commence from the Passover. But if the intimation of the second Passover was but uncertain, still less is there to mark and designate the third: and it is to be considered whether the passages here quoted from these three Evangelists afford any grounds for supposing that it had now taken place. That it is to be introduced at this period of the history is evident; for the last important event with its accompany-

ing circumstances was the miracle of the five loaves; on which occasion St. John says, "the Passover, a feast of the Jews, was nigh;" and he is now at this time proceeding to speak of the Feast of Tabernacles, after, of course, the intervention of the Passover, which he had before spoken of as approaching: whereas in St. Matthew and St. Mark, a continued chain of circumstances now occurring after their words above introduced, imply that these could not have taken place between that miraculous feast of the five loaves and the Passover then drawing nigh. The Passover, therefore, must now have passed.

Another point has been considered more doubtful, viz. whether our Lord was Himself present in Jerusalem at that Passover. Previously to entering into any critical arguments on the subject, we might infer for moral reasons that He must certainly have been there. As a matter of necessity, to avoid persecution, He was now withdrawing from its neighbourhood, excepting so far as His presence was there required by constraint of festivals. Immediately after this, in St. John's narrative, He is present there at the Feast of Tabernacles, one of inferior obligation; and afterwards at the Feast of Dedication: much more must it be inferred that He was there at the Passover, in fulfilling all righteousness by the law ordained. And this is supported by what may be indirectly gathered from the Evangelists. For it is after the Eucharistic discourse at Capernaum that St. John, in proceeding to a fresh subject, says, that "Jesus, after these things, walked in Galilee;" and from this statement he proceeds to mention our Lord's going up to Jerusalem at the Feast of Tabernacles. Now after St. John's previous narrative had been of events in Galilee, there is no understanding the intervention of this verse, stating that our Lord would no

longer "walk in Judea," but by supposing that the circumstance in the Evangelist's mind (to be understood though not expressed) was this, that our Lord having been at Jerusalem, would naturally have continued there, and in Judea, as the most appropriate place of His ministry, but was prevented from doing so any longer, as the Jews sought to kill Him; which accounts for what the Evangelist is going to mention, viz. that when the Feast of Tabernacles was now at hand, our Lord was still in Galilee. Otherwise, as it was the scene of his previous narrative, there would be no occasion to mention this[1]. It may further be observed, that in the conversation which now occurs, mention is made by the two other Evangelists of "the Scribes and Pharisees who had come from Jerusalem;" and we have had before occasion to notice that this occurs after some festival at Jerusalem, at which our Lord was present[2]; as if these His enemies had their notice attracted by His presence at Jerusalem, and from thence accompanied Him, in order to lie in wait for Him in Galilee. Thus Ludolphus incidentally explains it, that it was on failing to apprehend our Lord in their temple at Jerusalem that they thus followed Him into Galilee. Their object evidently was to indicate that He belonged not to the sacred nation, as not observing those traditional rites which they were raising as strong partition walls against the Gentiles. That the coming of these persons from Jerusalem was immediately after the festival, is further confirmed by observing, on this and on a previous occasion, that our Lord retires from them for some time, but again returns to the same place apparently without molestation.

[1] See Study of Gospels, Pt. vi. § iv.

[2] See Ministry, 2nd Year, p. 142.

It might be objected, not merely to our Lord's having gone to Jerusalem, but to the intervention altogether of the Passover at this time, that Matthew commences his narration by the word "then" (τοτε). And indeed St. Augustin, in his Harmony[3]; and St. Chrysostom in his Homily, suppose that immediate consequence in time is indicated, and proceed to connect the events with the preceding. But this mistake arises from not sufficiently noticing St. Matthew's usual mode of speaking, and his use of that term. We have before had occasion to notice that the expression with this Evangelist has not at all this definite signification[4]; and the term is here changed in St. Mark. It is sufficient in St. Matthew for it to be understood as during that period or course of events; and, indeed, in this case, it occurs with no intervening circumstance which he records after the last mentioned.

SECTION II

EATING WITH UNWASHEN HANDS

It was now, therefore, in Galilee, and soon after the Passover, that the Scribes and Pharisees were come down from Jerusalem to watch our Lord's proceedings; and not being able to take hold of His words, look for something in His actions[5]. After the previous Passover, it had been the not keeping of the Sabbath; after the last Feast of Tabernacles, the casting out devils by Beelzebub had been

[3] De Cons. Ev. ii. 49.

[4] See Holy Week, p. 12. Ministry, 2nd Year, p. 142. Passion, p. 168.

[5] Καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ.—Thucyd. b. iii. 83.

the charge; and now at table, probably at Capernaum, not being able to accuse Him from the Law, they put forward the non-observance of their traditional ablutions. At the next Passover, they go up to Jerusalem, "to purify themselves," while they are lying in wait for innocent blood. St. Mark, writing for persons not familiar with the Jewish customs, proceeds to explain the circumstance. "*And when they saw certain of His disciples with common*[6], *that is with unwashen, hands eating bread, they complained. For the Pharisees and all the Jews, unless they often wash their hands, eat not, holding the tradition of the elders*" (Mark). "Often" seems to imply that, however often they may eat, this is not done without washing their hands; this frequency, indicating not the social expediency or necessity, but the superstitiousness of the practice. It is indeed considered doubtful whether the term thus rendered "often" is rightly translated; the translation seems to pass to us immediately from the Vulgate (crebrò); and Erasmus suggests that the original may be for another Greek word signifying "often," as πυκνῇ. But there is a passage quoted from Epiphanius, which applies the same Greek term to other washings and purifications in the sense of frequency[7]; which renders it unnecessary to adopt the marginal suggestion, "with the fist," or Theophylact's "up to the elbow." This latter must rather refer to an incidental circumstance in such washings, than serve as any explanation of the term. "*And* on returning *from market, unless they wash,*" are baptized, or bathe themselves, "*they eat not. And many other things are there which they have received* by tradition *to hold*, such as *the washing of cups and pots, and brazen vessels, and of tables*" (Mark), or reclining couches. As in the Law

[6] See Acts xi. 9.

[7] See Schleusner Lex.

"Every thing whereon he sitteth shall be unclean[8]." "*Then the Pharisees and Scribes asked Him*" (Mark), "*saying*" (Matt.), "*Why do Thy disciples*" (Matt., Mark) "*transgress*" (Matt.), "*not walk according to*" (Mark) "*the tradition of the Elders?*" (Matt., Mark) "*for they wash not their hands when they eat bread*" (Matt.): "*but with unwashed hands eat the bread?*" (Mark.)

In our Lord's reply which here occurs, there is a diversity in the order of the expressions between the two Evangelists, and they are differently arranged by harmonists; the order here observed is that of St. Mark, in which the general denunciation of their hypocrisy is placed before the particular instances adduced in proof of it. In the passages themselves there is the usual agreement between the two Evangelists. "*But He answered and said unto them, Well hath Esaias prophesied concerning you, hypocrites*" (Matt., Mark),—"prophesied," that is, spoken by Divine inspiration, full of foreknowledge and with the hidden meaning of God,—"*saying*" (Matt.), "*as it is written*" (Mark), "*This people*" (Matt., Mark) "*draweth nigh unto Me with their mouth, and*" (Matt.) "*honoureth Me with the lips; but their heart is far away from Me. But in vain do they worship Me, teaching as doctrines the commandments of men*" (Matt., Mark). And then St. Mark more particularly in explanation, "*For leaving the commandment of God, ye hold the tradition of men, washings of vessels and cups; and many other such like things ye do*" (Mark). But the passage in Isaiah is a very remarkable one; and this seems rather a reference to it than a full quotation; for it is there declared at large what God is now about to do, that in consequence of their heart being far from Him, and "their

[8] Lev. xv. 4.

fear toward" Him, "taught by the precept of men," therefore will God "proceed to work among this people a marvellous work and a wonder; for the wisdom of their wise shall perish, and the understanding of their prudent shall be hid[9]."

So little had the Pharisees come to the mind of God, that they were accumulating ceremonial additions to the Law, when that Law itself was about to be laid aside as unprofitable. They were arguing that he who observed not such traditions, is not of God; whereas in fact, He Who knows what is in the heart of man, had expressly forbidden such additions to His Laws, saying, as St. Chrysostom has observed, "with much threatening," "Thou shalt not add unto the word which I command you[1]." But the same writer here rightly notices, that our Lord does not defend His disciples, nor does He condemn the Pharisees for their traditional washings; but leaving that matter untouched, shows the greater wickedness they were guilty of, while in setting these very traditions so high, they were themselves transgressing the laws of God.

It is not that such washings as symbolical are to be blamed, for our Lord Himself, previous to the Last Supper, washed His disciples' feet, equivalent to their hands, and their head and their whole body, which was a significative emblematic action; but that such washings are of themselves vain, without washing in the Fount of the Saviour, the washing by alms-deeds and repentance such as the Law signified, and to which the Prophets so earnestly called. The washing at the Last Supper was with that charity which it betokened, which rendered it acceptable and saving; the washing which the Pharisees required

[9] See Isa. xxix. 13.

[1] Deut. iv. 2.

was, on the contrary, that of uncharitableness; the one a washing of others by humility; this, the washing of themselves by pride; the one was an action of the heart, the other was the washing of those who feared the defilement of the Judgment Hall, while their hands were "full of blood." Isaiah, in speaking of their Feasts as hateful in God's sight, adds, "Wash you, make you clean[2]." And a heart right towards God could not fail to interpret the mystical intent of such washings; as the Psalmist, when he said, "I will wash my hands in innocency, and so will I go to Thine altar." But with these it was the opposite: I will wash my hands, but set innocency far from me.

At the Marriage Feast at Cana, our Lord had turned such water used for "the purifying of the Jews" into wine; thus, in the place of such ceremonial ablutions of the Law, He has given unto us His own Blood for cleansing. But of course, in addition to these great Divine mysteries which it contained, the incident was in itself instructive to us, as warning that there is always a danger in religion of mistaking the relative importance of things. "These," says Ludolphus, "are the type of those who are more zealous against the transgression of human traditions than of Divine precepts, of decretals more than the Gospels, of usages more than our neighbour's profit[3]."

But the case now before them of superstitious washings, did not exactly meet by clear proof this statement of their hypocrisy, as it was not so evident that any express command of God was set at nought by requiring such washings. There is another case adduced which fully proves this preference of their own injunctions to the moral law of God. "*And He said unto them, Full well do*

[2] Isa. i. 16.

[3] Vit. Chr. P. i. cap. lxxxviii.

ye set at nought the commandment of God, that ye may keep your own tradition" (Mark); or, "*Why do ye also transgress the commandment of God on account of your own tradition? For God commanded, saying*" (Matt.), "*For Moses said*" (Mark), "*Honour thy father and thy mother: and, Whosoever curseth father or mother, let him die the death. But ye say*" (Matt., Mark), "*If a man*" (Mark) "*whosoever*" (Matt.) "*shall say to father or mother*" (Matt., Mark) "*a gift*" (Matt.) "*Corban, that is a gift*" (Mark), or rather, as St. Chrysostom says, not a gift, but "an offering,"—"*by whatsoever thou mightest be profited by me*" (Matt., Mark). These words have given rise to various explanations, especially from the ambiguity of the latter sentence. But the obvious meaning of the words, as thus given in our translation, is the interpretation preferred by St. Chrysostom. St. Augustin[4] and St. Jerome have other explanations which are by no means so satisfactory. "*And*" so, by this refusal to their wants, "*honour not his father or his mother*" (Matt.), yet from all such obligation he shall be free and blameless. Or rather, as St. Mark explains the consequence here implied, "*And ye suffer him no longer,*" by this withdrawal of his services from them, "*to do any thing for his father or his mother;*" thus "*making the word of God of none effect by your tradition, which ye have delivered*" (Mark). "*Thus ye have made the commandment of God of none effect, on account of your tradition*" (Matt.). "*And many other like things ye do*[5]" (Mark).

Did the Priests or Pharisees in this case use the plea of God's service in saying, Corban, merely as a pretext to their own selfish designs? It is not said so, it might be a formal service to God to the exclusion of charity, and

[4] Quæs. Ev. i. 16.

[5] See Study of Gospels, Pt. iii. § ix.

therefore a false worship, for "God is love." Maldonatus inclines to this view. But it is more usually considered (as by Ludolphus, Cornelius a Lapide, and others), only to have been a plea to their own covetousness; thus indeed defrauding both God and man; and we know that, under the show of long prayers, they devoured widows' houses. Thus St. Jerome would take it, "That what the children offered for the needs of the temple and the service of God, went to the gain of the Priests[6]." And St. Chrysostom, "Two evils hence arose: on the one hand, they did not bring them to God; on the other hand, they defrauded their parents under the name of the offering; alike insulting their parents for God's sake, and God for their parents' sake[7]." But even of such offerings he says further, "Wouldst thou learn how bad a deed thou doest in so giving alms? Hear the Scripture that saith, 'As one that killeth the son before his father's eyes, so is he that bringeth a sacrifice of the goods of the poor[8].'"

SECTION III

WHAT DEFILETH THE MAN

This occasion serves as a remarkable instance of our Lord's teaching, in exemplifying the different manner in which various parties severally were addressed. To the Scribes and Pharisees the Old Testament is quoted; Moses and Isaiah as setting forth in strong relief and contrast their own conduct and teaching; the case being thus left with no comment or observation as condemning

[6] In Matt. xv. [7] In Matt. li. lii. [8] Ecclus. xxxiv. 20.

them. To the people "which know not the Law," reference is not made to Scripture, but to the moral Law written in their hearts, and this in the way of parable, not of full clear exposition. Thirdly, the disciples are taught the meaning of the parable, and clearer instruction given. We have also on other occasions the same order of circumstances: first, the Pharisees; then an appeal to the people; and lastly, disciples in private. The same is the order of the Gospel dispensation at large; it is first set before the Jews, which is to their condemnation; then it turns to and invites the people; and then is manifested in the Church.

"*And when He had called* unto Him (*all*," Mark) "*the multitude, He said unto them, Hear* (*ye all*," Mark) "*and understand*" (Matt., Mark); by this word "understand," as also by that of "having ears to hear," intimating something veiled in parable; for among the hearers of parables there is one class "which heareth and understandeth it not." "*Not that which goeth into the mouth defileth the man*" (Matt.). "*There is nothing from without the man which entering into him can defile him*" (Mark). The word "defile" is the Hebraic form of expression which is literally to "make common," and thence used like the term profane, being applied to such things as were "common" to the Heathen, not belonging to the sacred nation, and on God's side. "*But that which cometh out of the mouth, this defileth the man*" (Matt.). "*But the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear*" (Mark). In the former part of the parable, that which was taught in the vision of St. Peter is darkly intimated; in the latter, the internal dispensation of the Spirit.

From our Lord's thus calling the multitude unto Him,

and from His afterwards retiring into a house, it would seem as if the eating bread which arrested the attention of the Pharisees had been, as in the case of the eating the ears of corn, the miracles of the loaves, and the sea-shore loaves and fishes after the Resurrection, a repast taking place in the open air. Or it might have been in some place of general concourse: and that now, with the disciples alone, He is entering the house of their usual abode, perhaps that of St. Peter, as it is St. Mark that mentions it, at Capernaum. "*And when He had entered* into *a house* apart *from the multitude, His disciples asked Him concerning the parable*" (Mark). But St. Matthew more at length: "*Then His disciples came unto Him and said, Knowest Thou that the Pharisees when they heard the saying were offended?*" Had fallen away into dangerous exasperation, as appears from this particular mention, and from the subsequent history. The saying which is thus said to have offended them, might have been the parable, and that they understood its meaning in condemning themselves as guilty before God of that very defilement with which they falsely charged others. As on their charge of breaking the Sabbath, our Lord had said, "Is it lawful on the Sabbath day to save life or to kill?" intimating that they were themselves in God's sight guilty of that very crime. The same is the import of His answer on this occasion, intimating that they behold not the beam in their own eye, while they would pull out the mote from that of others. Or "the saying" might signify not the parable but the whole conversation that offended them; which is the more probable, and to the same effect. From this example of our Lord's conduct, it is evident, as Ludolphus observes, that it is sometimes necessary to declare the truth, though it only gives offence. "If offence ariseth from the truth,"

says Gregory, "it is more right that it should be permitted to arise, than that the truth should be relinquished[9]."

"*But He answered and said, Every plant which My heavenly Father hath not planted, shall be rooted out*" (Matt.). It seems to refer to what had just been said to the Pharisees in that they were taking root, not in the Divine Word, but in their own traditions. It is a truth in the ways of God, to which even human experience testifies, in the saying of Gamaliel, "If it be of men it will come to nought[1]." There is a question, whether this our Lord's declaration is here spoken of the men or of the doctrines; in like manner, as on another occasion of the tree bearing fruit[2]. St. Hilary takes it in the latter sense, "By the plant not planted of His Father, He means that tradition of men under cover of which the Law had been transgressed[3]." In the more direct and immediate sense, it is evidently spoken of the men; but of course of their doctrines more fully and entirely: for in man, though planted of God, there may be a change, as St. Jerome quotes on this passage the words of Jeremiah, "I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine[4]."

"*Leave them alone; they are blind leaders of the blind. And if the blind lead the blind, they shall both fall into the ditch;*" evidently a common proverb thus hallowed to Divine use. They shall pass away. I have seen him "flourishing like a green bay-tree. I went by, and lo, he was gone," "Let them alone;" these words are ever to be remembered as grounds for patience, when evil principles prevail. "Let them alone;" yet one might have thought, if the

[9] Hom. vii. in Ezek.
[2] See Nativity, pp. 484, 485.
[1] Acts v. 38.
[3] In Matt. cap. xv.
[4] Jer. ii. 21.

blind lead the blind, they should be interfered with; if both will fall into a ditch, they should be hindered; but not so; heresies must prevail that they which are approved may be made manifest, yet "a heretic after the first and second admonition reject[5]." Another command is elsewhere given, "All whatsoever they bid you observe, that observe and do[6]." The rule of duty, therefore, is regulated by these two together. Thus in other instances it lies between commands in themselves apparently opposed; as "flee into another city;" yet on the other hand, "the hireling leaveth the sheep and fleeth." Their blindness consisted in pride and uncharitableness; whereas humility is the key of knowledge, and love the light of the eyes. Bad for the blind to be without a guide, but far more dangerous, says St. Chrysostom, that he should desire to be a guide to others[7].

And now it is that "the ardent and ever forward Peter," as St. Chrysostom calls him, comes forward to ask of the parable; whereas St. Mark, as his manner is to drop the more particular mention of St. Peter when it indicates such precedence, has stated it generally of the disciples. "*Then answered Peter and said unto Him, Declare unto us this parable. And Jesus said, Are ye even yet without understanding?*" (Matt.) "*And He said unto them, Are ye also so without understanding?*" (Mark.) Though the words of the Evangelists are similar, yet there is a slight shade of difference in the meaning. In St. Mark the complaint consists in a comparison of themselves with others, "Are ye also," as well as the multitude, without understanding? in St. Matthew, "Are ye even now," after so long a time, without understanding?

[5] Tit. iii. 10. [6] Matt. xxiii. 3.

[7] See Ministry, 2nd Year, p. 77.

PROPERTY OF
THE CHURCH ON THE WAY

as afterwards to St. Philip, "Have I been so long with you, and yet hast thou not known Me?" St. Chrysostom suggests that St. Peter, from asking the question, was himself, together with the disciples, in some degree "offended," as well as the Pharisees; or, at all events troubled and perplexed. Others, as St. Jerome[8], seem to think that this, their want of understanding, consisted in their not perceiving that the words were plain, and no parable at all. But we find on other occasions, as at the parable of the Sower, that what appears very clear to us was obscure and unintelligible to them at that time. "*Do ye not yet perceive that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*" (Matt.) "*Do ye not perceive that whatsoever thing from without entereth into the man cannot defile him; because it entereth not into his heart, but into the belly; and goeth out into the draught; purging all meats?*" (Mark.) In the reading of Origen and St. Chrysostom (καθαρίζων for καθαρίζον) these last words would be those of the Evangelist, spoken concerning our Lord, that He thus spake cleansing or sanctifying all meats[9]. The whole passage intimates that the heart—the seat of the soul—the origin of the will—the heart only is truly the man; and that only which entereth into a man's heart becomes part of himself, that only which proceedeth from thence is of himself. The living energetic principle which assimilates all things to itself is within. We know of no creative, in distinction from productive, power in nature but the human will; from thence character is created and formed; of that which was not is created that which is—viz. the man, as good or evil. "It is a matter full of instruction and comfort," says Quesnel, "that no defilement can arise

[8] Com. in Matt. xv. [9] See Chrys. Hom. on Matt. Ox. Tr.

from any thing but the will; as nothing sanctifies us but what comes from the heart[10]." In addition to the moral wisdom contained in this, it is also a general unfolding of the Gospel, as arising out of the Law; for the legal distinction of meats is to be set aside, in order that the Evangelical law may be written in the heart; the religious obedience which was formerly shown in observation of meats will be marked by the distinction of moral actions and duties, as sanctified or not by the example and the spirit of the true Lamb of God. Therefore it is said, "My son, give Me thine heart[11];" and "I will have mercy and not sacrifice;" and "Love is the fulfilling of the Law."

"*And He said*"—as if after a pause, or in a manner more impressive, as St. John sometimes intimates by strong terms of asseveration in the midst of our Lord's discourses—"*That which cometh out of the man that defileth the man*" (Mark). "*But the things which come out of the mouth proceed from the heart, and they defile the man*" (Matt.). "*For from within*" (Mark), "*out of the heart* (*of men*," Mark), "*proceed evil thoughts, murders, adulteries, fornications, thefts*" (Matt., Mark), "*false-testimonies, blasphemies*" (Matt.), "*covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things proceed from within, and defile the man*" (Mark). "*These are* the things *that defile the man. But with unwashed hands to eat defileth not the man*" (Matt.).

The first in the catalogue of defilements which proceed from the heart are "evil thoughts," for thoughts have the effect of actions on the moral character[12], as in them consists the heart's choice of good and evil. Such evil

[10] On St. Matthew. [11] Prov. xxiii. 26.

[12] See But. Anal. Part i. chap. v.

thoughts, says Maldonatus, as flow from the heart, though they may not always find vent in word or deed. Or the evil thoughts here spoken of may have the quality of actions, as implying such as find utterance in the mouth, and thus issue forth as it were from the door of the heart. In this sense it is taken by Ludolphus. Or evil thoughts may be put first, inasmuch as the very quality of the external action depends on them. To walk after the imagination of the heart is often put in Scripture for evil. It is here stated that such thoughts arise from the heart. "The devil may encourage," says St. Jerome[1], "and abet evil thoughts, but does not originate them." The devil may suggest, but they are not evil thoughts to the man till the will consents: thus he put it into the heart of Judas to betray, but it was he himself that gave admittance to the temptation. "But good thoughts," says St. Augustin, "are always from God." To dwell, therefore, in good thoughts is to dwell in God. To cherish them is to bring God near; and to keep out the evil one. But what is the meaning of "wickedness" in distinction from the kinds of it here specified? it may be malice; or as Ludolphus takes it, that on which the heart is bent, but not able to accomplish. Again, the "evil eye" is doubtless that which turns into evil whatever it looks upon; hence it is said, "What is created more wicked than an eye[2]?" And that this evil of the eye depends on the heart is evident, as it is said, "He that hasteth to be rich hath an evil eye[3]." And, "The envious man hath a wicked eye[4]." And it defiles the whole man, for, "If thine eye be evil thy whole body shall be full of dark-

[1] In Matt. xv.
[2] Ecclus. xxxi. 13.
[3] Prov. xxviii. 22.
[4] Ecclus. xiv. 8.

ness." The meaning of "foolishness" may be seen by the persons to whom our Lord applies the term, as, "Thou fool, this night shall thy soul be required of thee:" whereas the ant is the emblem of wisdom, that wise prudence, by the world esteemed folly, which lays up treasure in heaven; or, as Ludolphus, the wisdom of God, which consists in knowing the things of God.

These are the things which render a man unclean in God's sight, to be "common" and "defiled," as the Sacred nation looked on the heathen and deemed them to be. Therefore, "keep thy heart with all diligence; for out of it are the issues of life[5]." "But since human custody availeth not unless Divine be present; I entreat Thee, O Lord, place Thou a watch on my heart and on my mouth; lest aught should enter therein or proceed from thence, which may spiritually defile me in my own soul and in Thy sight[6]."

SECTION IV

THE WOMAN OF CANAAN

"*Then Jesus went forth from thence, and retired into the parts*" (Matt.); "*And He arose from thence and departed into the confines*" (Mark) "*of Tyre and Sidon*" (Matt., Mark). The same expression of our Lord's "retiring" from them is used at this time in the preceding year[7], when shortly after the Passover, the Pharisees, at Capernaum, were offended at the miracle on the Sabbath, when it was expressly stated that they consulted, St. Mark adds,

[5] Prov. iv. 23. [6] Vita Christi.

[7] Ministry, 2nd Year, p. 44.

"together with the Herodians," or the government of the country, to slay Him. And then our Lord "retired" to the sea coast. It is now, on hearing of their being "offended," that St. Matthew uses the same expression, that He "retired" from thence. The same is according to the law of Christ's proceedings in this His dispensation; as at first from Israel He withdraws to Egypt; from persecution in Judea He retires to Galilee; from persecution in Galilee to the dominion of Philip and the heathen coasts. St. Chrysostom likewise observes, that this incident, illustrating the call of the Gentiles, arises after proclaiming liberty from the observation of meats, and is like St. Peter's being first directed to annul the Law in this respect when he is sent to Cornelius[8]. It is also according to the order proclaimed by Paul and Barnabas: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you . . . . lo, we turn to the Gentiles[9]."

"*And, behold, a woman of Canaan came forth out of those coasts;*"—one of the remnant of that old race, for it is said, "the Canaanites dwell by the sea and by the coast of Jordan[10]," and Sidon is the name of the first-born of Canaan[1];—she came forth, "*and cried unto Him, saying, Have mercy on me, O Lord, Son of David. My daughter is grievously possessed by a devil. But He answered her not a word.*" She met Him with this earnest appeal, and obtaining no notice, after they had passed on, instead of retiring she followed after them with the same cry for aid. "*And His disciples came to Him and entreated Him, saying, Send her away; for she crieth after us*" (Matt.). It was before said, she "crieth to Him," but now that she

[8] Hom. in Matt. lii.
[9] Acts xiii. 46.
[10] Num. xiii. 29.
[1] Gen. x. 15.

"crieth after them," showing that she still continued her importunity when they had passed. Upon this our Lord submitted to the request of His disciples, and gave her a reason for departing from her, and not granting her prayer; turning, as it were, back to dismiss her. "*He answered and said* to her, *I am not sent but to the lost sheep of the house of Israel*" (Matt.). "The lost sheep," a term ever of pity and endearment. He was sent to them, the "Sent of God," and in an especial sense, "the Apostle to the Hebrews." St. Jerome supposes that the disciples thus speak, either from compassion, or from desiring to be rid of her importunity. St. Chrysostom, that they wished to ask for her, but venturing not to ask, clothed their desire in words that seemed the reverse from it. It is also so taken by others, as by Ludolphus and Hammond, that the disciples wished to intercede for her. But, on another occasion, we find that, when they brought young children to Christ, "the disciples rebuked those that brought them;" and there was now a constraining reason, inasmuch as they wished to avoid notice; especially that of intercourse with a heathen, against whom they had a national prejudice; while her importunity would bring offence to others, and danger to themselves. Perhaps, one of the reasons of our Lord's delay in answering might have been to lead His disciples to compassionate a heathen's distress, and so to open their hearts to the mystery and nature of His kingdom. Of our Lord's own exceeding compassion for her there can be no doubt. "It was, indeed," says Chrysostom, "a pitiful spectacle, a woman crying aloud in so great affliction, that woman a mother, entreating for a daughter, and for a daughter in such evil case[2]."

After this, we may suppose, our Lord passes on; for

[2] Hom. in Matt. ad loc.

although St. Matthew continues to speak of her worshipping, as if it were at the same time, saying nothing of the house, yet this evidently takes place at a later period, in the house, as St. Mark records; for he here takes up the narrative, as if an eye-witness, such as St. Peter was, of the occurrence. *"And He entered into an house, and would have no man know. But He could not be hid. For a woman had heard of Him, whose young daughter was possessed of an unclean spirit"* (Mark). Not only was she of Canaan, of that wicked race which the land could not contain; and coming from the coasts of Tyre, doomed to destruction; but had in her house one possessed of a devil. Great as was the power of evil spirits, it was especially so among the heathen, as it is said, even now, to be in a manner unknown to Christians. Thus were they in "Galilee of the Nations;" thus the demoniacs in the Gentile Gadara. We read of no one possessed by a devil in Judea. "She had heard," says St. Mark, of Him, and it is stated long before, that "they of Tyre and Sidon[3]" were among the crowds that flocked to Him. She knew, too, that He was Christ. "Partly," says Cornelius, "by common report, partly by instinct of God[4]." The latter only could be saving faith, such as filled her with patience, hope, perseverance, and humility, and made her to see in Christ the Son of God.

We have now, from this point, the concurrent account of the two Evangelists; the whole incident affords a remarkable instance of the great interest and value which arise from harmonizing the two Evangelical narratives; for the accounts in St. Matthew and St. Mark, while they differ from each other, yet placed together, give a more lively representation of what takes place than any writer

[3] Mark iii. 8. [4] Com. in Matt. xv.

singly could have done. St. Matthew, detailing what occurred by the way, mentions our Lord's refusal of her request, and the disciples' complaining of her importunity, without alluding to their reasons for doing so. St. Mark, disclosing always more of our Lord's own bearing, begins by mentioning His entering a house, and desire to be hid, which furnishes us with a reason why the disciples should be apprehensive of her "crying after" them, as fearing to attract the notice of others. St. Augustin, indeed, while he notices this discrepancy in the Evangelists, yet would arrange it differently, supposing that St. Mark's account comes first,—that the woman comes to our Lord in the house and entreats Him, and afterwards follows Him by the way, as St. Matthew describes, in which he supposes the narrative again to concur in the two[5]. Maldonatus is in this with St. Augustin. But Cornelius coincides with the arrangement here given, according to which we have now in the house the concurring account of the two Evangelists.

Having, therefore, first "cried to Him," and afterwards continued her importunity "after them" in the way, she follows Him to the house, nor allows the place of His concealment to be hid. "*She came and worshipped Him*" (Matt.). But St. Mark, as writing for Gentiles, who were not accustomed to the Eastern mode of worship by prostration, nor knew the name of Canaan, here explains these circumstances: "*She came and fell at His feet. The woman was a Greek*," or Gentile, as the term often signifies in Scripture, "*a Syro-Phœnician by race. And she besought Him*," as she had done before by the way, "*that He would cast forth the devil out of her daughter*" (Mark) It may be, that St. Mark is here mentioning

[5] De Cons. Ev. ii. 49.

the subject of her entreaties as she had before expressed them by the way, and here implied, but that her words now were merely the short and emphatic prayer stated by St. Matthew. She worshipped Him, "*saying, Lord, help me! But He answered and said*" (Matt.), "*But Jesus said unto her,*"—repeating in other expressions what He had before said by the way, of His being sent to the lost sheep of Israel:—"*Let the children first be filled*" (Mark). That she would understand whom He meant by "the children" might be inferred from her having before addressed Him as the "Son of David," viz. the promised Messiah of the Jews. "*For it is not right*"—seemly and suitable—"*to take the bread of the children, and to cast it to the dogs*" (Matt., Mark). A proverbial saying, and similar to that in the Sermon on the Mount, "Give not that which is holy to the dogs." "Not yet satisfied," says St. Chrysostom, "He maketh her perplexity yet more intense, by adding these words. When He vouchsafes to speak it is more severe even than His silence; and by His words He seems to set her still more afar off, by 'the children,' and 'the dogs.' Yet not in insult was it," says the same writer, "but to show her faith, and reveal the treasure laid up in her[6]." For, doubtless, all the while He was waiting to be gracious, "not slack concerning His promise," but "long suffering to us-ward[7]." "*And she answered Him*" (Mark) "*and said, Yea, Lord:*" in full acquiescence at His words, and taking her place as it were at His feet; as if she had said, True, I grant it all; "not on mine own worth, but only trusting on mercy do I seek Thy grace[8]." Yea, Lord: "*Yet even the dogs* (*under the table,*" Mark) "*eat of the crumbs*"

[6] Hom. in Matt. ad loc.

[7] 2 Pet. iii. 9.

[8] Ludolph. ad loc.

(Matt., Mark) "*of the children*" (Mark) "*which fall from the table of their masters*" (Matt.). Yes, Lord, we are indeed but outcasts of Israel, unmeet to approach; we ask but to sit at the feet of Thy children; but greater is Thy pity and power than our degradation and misery.

And now is it even as the Sun which hath hid itself all day, when it suddenly breaks forth at evening with the promise of a glorious morrow; and all the clouds flee away. For what crown of acceptance is greater than what is contained in these words? "*Then answered Jesus and said unto her, O woman, great is thy faith. Be it unto thee even as thou wilt*" (Matt.). For to faith nothing shall be impossible. Not this only for thy daughter, but greater things than these, "even as thou wilt." "'Tis the voice," says Chrysostom, "which said, Let the Heaven be, and it was."

"*And He said unto her*," as if in fuller explanation of the former words, for we cannot suppose but that more was said than is given in the short narrative: "*On account of this saying go thy way: the devil is gone out of thy daughter*" (Mark). "*And her daughter was healed from that very hour*" (Matt.), as she afterwards ascertained. But the characteristic of St. Mark is incidentally to introduce minute descriptive notices of exact circumstances as they took place[9]. "*And when she had departed to her house, she found the devil had gone out, and her daughter laid upon the bed* (Mark); that is, in a state of peace and rest. He commanded the storm to cease, and there was "a great calm."

The whole narrative serves to afford us a vivid representation as it were in type of the ways of God, that, while our Lord is acting as under restraint, retiring, fleeing,

[9] See Study of Gospels, pp. 55. 57.

wishing to be hid, needing to be constrained, under the bonds of human circumstances, and subject to contingencies, and "as one that heareth not," yet is He therein throughout as the Almighty God in His Providences, thereby affording occasion for more earnest and persevering prayer, deeper prostration, greater humiliation, and louder calls for help. Thus is there throughout the burning as in a dark place of a brighter faith, and hence a fuller manifestation and a brighter crown. Thus is God manifest: for all that is commanded of importunity and continuance in prayer necessarily implies silence on the part of God, and apparent withdrawal, even such as is here set forth in figure. Yea, moreover, this silence or averting of God's countenance, is the trial and perfecting even of the best; thus Christ also Himself, as the suffering Son of Man, represents Himself as, for our sakes, subject to this dispensation of the silence of God. "I cry, but Thou hearest not: O Thou Worship of Israel."

Again, the "God that hideth Himself" is especially the "God of Israel, the Saviour[10]." It signally marks this His dispensation. He is even now withdrawing from the Jews, "wishing to be hidden" from them, from the wicked in judgment, from the weak in mercy. As on another occasion He left them, says St. John, and did "hide Himself from them[1]." Yet of them most of all was He watchful; they were the lost sheep still borne in His mind, though not "on His shoulders rejoicing;" still thought of with concern. "The Jews are courted and honoured," St. Chrysostom here observes, "the Gentile, as it were, insulted and set afar off." There is also much to be observed respecting our Lord's dealings in these two occurrences which follow each other, and contain the

[10] Isa. lxv. 15. [1] John xii. 36.

rejection of the Jew and acceptance of the Gentile. In His usual teaching of the Jews, there is a breaking down of the Law to admit the Gentiles; the hard pride of the Jews in setting the Gentiles afar off is the subject of His reproof. On the other hand, the acceptation of the Gentiles is characterized by a high estimation of the Jews as the people of God. Thus to the Samaritan woman, "Ye know not what ye worship;" "salvation is of the Jews:" the Centurion, who sends Jews to speak for him, thinking himself unworthy to approach or receive Christ into his house as being a Gentile; this woman of Canaan, who put herself among the dogs in distinction from the children; Zaccheus who would but behold Christ afar off and unseen, as a publican; these all who are so greatly approved, attribute to the Jews those high privileges of which those Jews themselves are so proud, and as being proud of them, are condemned. "We be Abraham's children" and "born of God," say they[2]; very true, "I know ye are Abraham's children." Whereas, "Ye are the dogs," is intimated to the Heathen; yea, she acknowledges, even as "the dogs under the table." Hence it follows that, when found in any Church, however highly favoured, as with individuals, pride and impenitence are the sign of reprobation. It is also much to be noticed how the Pharisees are almost always right in their interpretation of the Scriptures in one sense, at the same time that they are so far from the spirit and truth contained in them. For our Lord, in speaking of them to others, admits their high privileges in terms as strong as Pharisee could desire. "We know," says St. Paul, "for indeed we all have knowledge. Knowledge puffeth up, but charity edifieth[3]."

[2] John viii. 33. 37. 41.

[3] 1 Cor. viii. 1.

The contrast is strong, for this woman may represent the very dregs of Heathenism: a descendant of Ham, the servant of servants; of the race of Canaan, a people exterminated under the curse of God; one remaining at the confines of Israel from that root of bitterness, as "two or three berries on the top of the uppermost bough[4]." Yet that little one to become a thousand in the ruins of the temporal Israel, of that Israel which once said, "A Syrian ready to perish was my father[5]." And into the kingdom she enters with violence, with the sweet compulsion of submissiveness. Israel struggled all night with the angel ere he prevailed, that he might enter the earthly Canaan; she, in the deep night of her affliction, wrestled long as with the angel of His presence, ere she was admitted into the better Canaan. Again, by force Israel wrested the earthly Canaan from her forefathers, leaving but "the remnant:" with force she wrests the kingdom from the temporal Israel, while but a remnant of them is left to inherit the promised land. And not of Israel only, and of Canaan, but of Tyre also is the judgment reversed. It was said of her in the announcement of her impending fall, "Thine heart was lifted up . . . I will cast thee to the ground . . . I will bring thee to ashes upon the earth[6]." And now from the dust is heard as the voice of the dead crying for resurrection from the grave of sin, and the mouth of the devouring lion. Of her sister city also was it said in wrath, "I am against thee, O Zidon, and I will be glorified in the midst of thee; and they shall know that I am the Lord[7]." It was spoken in wrath; it is fulfilled in mercy. What wonder, therefore, that, while these heavy judgments

[4] Isa. xvii. 6.
[5] Deut. xxvi. 5.
[6] Ezek. xxviii. 17, 18.
[7] Verse 22.

rest on Tyre and on Sidon, that He should seem not to hear, and to be long, and require much entreaty, ere He reversed these His own words by His Prophet? And in Jerusalem is it to be fulfilled: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust[8];" and then shall she also know the day of her visitation.

We must observe of this suppliant, that she sees herself truly in the mirror of God's Presence: she takes the position assigned to her by His sacred Providence, under the curse of Ham, and the doom of Canaan, and the judgment of Tyre and Sidon, which, like heavy dark shadows overhang her, and she bows her head to the same. She rejects not reproach, but clothes herself all over with it, like the dust on the head and the sackcloth about the loins, to make acceptable her prayer. In all respects a worthy type of the Gentile Church, which has adopted her form of supplication, from her the "Miserere mei, Domine, Fili David," unto the end of time. What words could be a better epitaph for a Christian's sepulchre, coming forth from the confines of eternal death? She becomes, moreover, the very type of intercession; she asks not for herself, but for another; one prays and is humbled, and another thereby is healed. If it be so in things bodily, how much more in things spiritual? Thus, Monica prays for her child, that the devil may be cast out of him; and though she has to endure long, yet it is not at last in vain.

Moreover, thus to obtain, she takes her stand on that Rock on which the Church is built, which is the Godhead of Christ, and therefore the gates of hell cannot prevail; to this also she comes more and more through

[8] Isa. xxix. 4.

her importunity, as if struggling in the deep waterfloods, till she comes to feel that Rock beneath her. She acknowledges Him not only as the Messiah, in the words, "Son of David," and calls Him "Lord;" but at length His Divinity also, both in worshipping Him, as St. Jerome observes; and also in attributing to Him Divine power as inherent in Himself; she says not, Intreat for me, but Help me, says Chrysostom. Nor does she pray Him to come and heal; but, as it were, to speak the word; or rather, indeed, not to heal her daughter, but to help her as seemed to Him best.

St. Chrysostom further observes in her a type of the Church, in that it is said, as by a sort of allegory, that she comes forth from her own coasts to meet Him. Christ goes to meet His Church; His Church comes forth to meet Him; as it is said, "Forget also thine own people and thy father's house[9]." We pray that His Kingdom may come, but we ourselves also are commanded to hasten unto it. The father goes forth to meet him, but the Prodigal son is on his way, saying, "I am not worthy to be called thy son." But how are the words reversed! How are the last made first! The Master of the house hath come, and bid the lowest guest to sit up higher—nay, those that were not admitted to that table, He hath bid to sit down to meat, and cometh forth to serve them. And how are even His very words of rejection replete with Divine meanings, containing the blessings of the kingdom, wrapped up in the seal of sacred mystery, opened only by faith and charity! For who are "the dogs," but they who are without the Holy City in the Revelation? Who are the children that partake of that Bread of life, which is the

[9] Ps. xlv. 10.

Holy Spirit, but they who have the Father's name "in their foreheads;" and bear the resemblance of the First born?

SECTION V

A DEAF AND STAMMERING MAN HEALED

"*And Jesus departed from thence, and came along the sea of Galilee*" (Matt.). Or more particularly—"*And again, having gone forth from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis*" (Mark). Still keeping in the confines of the heathen, who, as appears afterwards in St. Matthew, now "glorified the God of Israel" coming among them[10], crossing the Jordan eastward, and then proceeding toward the South on the East side of the Lake. And this agrees with what Bede says of Decapolis, that it is "a region of ten cities across the Jordan to the East over against Galilee." Thus holding aloof from Jewish persecutions into parts before unvisited. But, as it appears usual for Christ in His dispensations in some way to send a herald to prepare His way before Him; as from Tyre and Sidon there had been witnesses of His works before He in person appeared in their confines; so we find it incidentally mentioned in St. Mark, when our Lord, in the previous year, had healed the Demoniac in Gadara, He would not allow him to be with Him, but sent him to his own country to declare what things the Lord had done for him, and he in consequence "proclaimed it in Decapolis." Add to which, that St. Matthew had mentioned persons from

[10] See Study of Gospels, P. vi. § iv. p. 349.

that country as being among the multitudes that came to Him[1]. Therefore they were not without witness and preparation in the countries where He was now about to appear. Now though we find from St. Matthew that many miracles of healing were at this time performed;—for he is wont to group together, and speak of things in accumulation;—yet none of these miracles is particularly recorded but one by St. Mark, and that a miracle apparently of less moment, and showing less display of power than any other in the Gospels, or that probably now took place[2]. St. John, although he mentions but few incidents, yet states that the miracles wrought were so many that the world would scarce contain the accounts. St. Matthew mentions them in multitudes. St. Mark, like one writing memoirs, or a journal of what he sees, records some single incident, and, passing over generalities and great things, dwells on some particular with interest.

"*And they bring unto Him one that was deaf, who had an impediment in his speech; and entreat Him that He would put* His *hand upon him*" (Mark). It was not a man altogether dumb, but one that stammered, had an impediment, such as is sometimes cured by human means; nor is there any act of worship on the part of the suppliants, even "entreaty" expresses more than the original word; and the object of their request that He would lay His hand on him, though a sacred and priestly custom, yet implied less of an inherent Divine power than any other mode of healing; as on another occasion it is said, that "He did not many miracles there because of their unbelief," except, adds St. Mark, that "He laid His hands on a few such folk:" and that He would "lay His hand" upon his daughter was the request of Jairus when

[1] Matt. iv. 25. [2] See Study of Gospels, pp. 51. 53.

evidently weak in faith: a customary action too among the Prophets, which Naaman the Syrian expected of Elisha.

"*And having taken him to Himself apart from the multitude, He put His fingers into his ears, and He spit, and touched his tongue: and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.*" As all the request indicates weakness of faith; so all the miracle indicates difficulty, one might say painful and protracted endeavour. He takes him aside from the multitude, or rather, "the crowd," as the term implies, perhaps of unbelieving or imperfectly believing Gentiles: to both the infirmities, the deafness and the stammering, to the ears and the tongue, a healing process is applied almost human in appearance. Nor does it seem as if wrought by the mere power of His own command, but asking from heaven; and that with an expression of mournful supplication, for "He groaned" in doing so. The removal apart—the fingers in the ears—the spitting—the touching his tongue—the groaning—the looking up—the words or command of healing; all this is a process, like that of human weakness, rather than the simplicity of the Divine word of power. Nor is this action, from the very infirmity that besets it, less worthy of record than the most stupendous miracles of God. In some respects much more so, or it would not have appeared in St. Mark; "I will draw thee with the cords of a man." The appeal is to human infirmity. All these accompanying circumstances render it one of the most affecting miracles on record; so that the weak believer, through all time (and what believer is not weak?) can scarce refrain from mingling his grief with the sorrows of "the Son of Man," whose sighs and tears are from one cause, the same as His

humiliations;—stooping so low—so painfully low—and to the very ground—on account of our weakness. Even as He leaned down and kneeled to wash the feet of disciples, and in so doing was "troubled in spirit." St. Mark has soon after, in the succeeding chapter, occasion to mention, that "He sighed deeply in spirit," and then it is at their unbelief.

At the same time, we must be cautious that we take not any exclusive view of our Lord's conduct; for every thing He does is the doing of God and Man; every thing is characterized by Godhead as by Manhood. We must not confound nor divide. It is not at all against the supposition of the action being of the character described, that all the circumstances here spoken of, as indications of the hiding of power and short-coming, are also connected with the highest doctrines, as seen and interpreted on other occasions.

Thus it is mentioned in another place, how this very action of touching was that of our Lord's human Body as united with Deity, and consecrating with Divine virtue all that He did; as in healing the leper with His touch[3], thereby, it would seem, hallowing and admitting into communion with His Body, the Church, one who was an outcast, and, perhaps, now, in the same manner, one who was an alien from Israel. Thus, in the Prophet Jeremiah, we read, "Then the Lord put forth His hand, and touched my mouth[4]." In like manner is it that, as our Lord "put His finger into his ears," so He uses the expression of casting out devils "by the Finger of God" as synonymous with the Spirit[5]. Moreover, if here "He spit" and touched his tongue, this is not without great

[3] See Nativity, pp. 420 and 499. [4] Jer. i. 9.

[5] See Ministry, 2nd Year, pp. 148, 149.

and Divine import; spoken, it may be, of that Wisdom which proceedeth out of the mouth of God, and createth all things. It is surely not for nought that on two other occasions the same action is mentioned[6]. Perhaps not only Creation may be intimated in these things, as by His Hand and Breath, but likewise Resurrection, as about to take place, through communication of His Risen Body. Again, the looking up to heaven implies union of will with the will of the Father; while, at the same time, the word by which the miracle is wrought intimates the indwelling power of Godhead;—an attitude or action in our Lord mentioned on other great occasions; as on the first miracle of the loaves; on the raising of Lazarus; and on the great Oblation of Himself to God[7]. And if "He sighed" in so looking up to heaven, this may not intimate altogether the condescensions of His Manhood as representing and bearing the infirmities of mankind, for of the Holy Spirit Himself it is said, that "He maketh intercession for us with groanings that cannot be uttered." There is, throughout, this union of the Human and Divine; of praying and answering prayer; of the humiliations of the Great Sacrifice; and omnipotence of the Divine Word.

"*And straightway opened were his ears, and loosened was the bond of his tongue, and he spake aright. And He charged them that they should tell no man.*" For the same reason, doubtless, which induced Him to remove him from the crowd, that they might not witness the miracle, does He now desire that it should not be made known[8]. "*But the more He charged them, so much the more a great deal they proclaimed* it. *And were beyond measure astonished,*

[6] Mark viii. 23. John ix. 6.

[7] John xvii. 1.

[8] See Study of Gospels, P. ii. § v Ministry, 2nd Year, p. 308.

saying, He hath done all things well; He maketh both the deaf to hear and the dumb to speak" (Mark).

The words, declaring their astonishment, are peculiarly strong and emphatic, yet their expressions are not those of deep love and admiration, as if they realized the Presence of God. Nothing of this kind appears in the whole incident; however acceptable their faith, and alive the smoking flax, as among uninstructed men. Now, in higher and deeper sense was it fulfilled. "When the ear heard Me then it blessed Me; and when the eye saw Me, it gave witness to Me. Because I delivered the poor that cried." "I was eyes to the blind, and feet was I to the lame[9]."

It may be asked why Christ should command those to keep it secret whom He foreknew at the time would publish it abroad: nor is it a solitary instance of the kind[1]. St. Augustin suggests, that it might have been to show how earnest they ought to be in preaching Him who are commanded to do so, when even those who are forbidden cannot refrain[2]. Others, that it is to teach us not to trust in a display of our power, but in humiliation and the Cross. But the question is a far deeper one than either of these explanations will reach. The subject is best considered as a part of that great question, why God should give commands at all to mankind which He foresees will not be obeyed. It is an awful mystery, altogether beyond us; yet, like all others, one for which we may give thanks, and rejoice with trembling in the incomprehensible Wisdom of God.

This miracle, as well as the preceding, affords again an instance of the power of intercession; in the former, it is

[9] Job xxix. 11. 15.

[1] See Ministry, 2nd Year, p. 308.

[2] De Cons. Ev. iv. 4.

a mother's prayer, not for herself, but for her daughter; in this case they bring him unto Christ and entreat for him; and immediately after this, we have mention of crowds of the sick brought by others. It is remarkable, throughout the Gospels, how many of the miracles are performed on the faith of others, and not of those for whose benefit they are wrought. The Gospel history is, almost throughout, a system of relief through the medium of others.

Some writers, as Ludolphus, would attach to every part of such a miracle some spiritual interpretation. It is abundantly sufficient, in its general meaning, to instruct us unto all righteousness through faith in Christ. When the inner man is not right towards God, those two avenues of the soul, hearing and speech, being affected, the cure is difficult and painful, on account of the weakness of our faith. We are symbolically taught, that, in such a case, we must retire apart from the crowd, and be alone with God. We must use all the means He has given us in His Church for gradual recovery, bodily human applications, it may be, with sighs of contrition and prayer, that the New Man may be perfected in us, and hear and speak aright. If so much pains are needful in Christ to perform the cure, how much more in the sinner himself? or rather, in still closer application, if in the Great High Priest, "touched with the feeling of our infirmities," how much more for every Priest, who, in behalf of another, intercedes with God?

SECTION VI

THE SECOND MIRACLE OF THE LOAVES

We have now in St. Matthew a general statement of the miracles wrought at this time. "*And He went up into a mountain, and sat down there*" (Matt.). Either, as on another occasion, when He went up into a mountain, and "sat" there, for the purpose of teaching; or that He was retiring to rest in the wilderness. "*And there came unto Him great multitudes, having with them* those that were *lame, blind, dumb, maimed, and many others; and cast them down at the feet of Jesus.*" "Blessed feet of Jesus!" exclaims one, "where are sins cleansed as there? 'A woman which was a sinner' 'stood at His feet behind.' Where are diseases healed as there? 'They cast them down at the feet of Jesus.' Where are holy words learned as there? 'Mary sat at Jesus' feet.' Where are joys renewed as there? 'They came and held Him by the feet[3].'" "*And He healed them: so that the multitudes marvelled, when they saw the dumb speaking, the maimed being whole, the lame walking, and the blind seeing. And they glorified the God of Israel*" (Matt.). The expression, "the multitudes marvelled," seems to imply that they were not the usual Galileans, but strangers; and these last words, "They glorified the God of Israel," clearly intimate that they were themselves Gentiles. It was also the peculiar promise of the Messiah of Israel that He should do all these things[4]. In performing these miracles we may observe the same gently calling out of the opera-

[3] Vita Christi, ad loc. [4] See Ministry, 2nd Year, pp. 108, 109.

tion of faith, without which co-operating He manifested not His power. If going among them was inviting, yet departing into a mountain, and that too a desert, as afterwards appears, was calling into exercise this act of faith, in that they had to follow after Him there. St. Jerome beautifully says of the action, "that His going up into a mountain was as a bird instructing her tender young ones to fly." Thus, well applying the Scriptural image spoken of Almighty God[5]. And thus were they prepared to receive His great and public miracle of the loaves: in like manner, as on the former occasion, they had followed Him, and He first healed their sick. "Christ came," says a Latin writer, "to take upon Him our weaknesses, to confer on us His powers; to seek things human, to afford things Divine; to receive injuries, to bestow dignity; to endure weariness, to give health. For a physician who beareth not infirmities knoweth not how to heal them; and he that becometh not weak with the weak cannot on the weak confer strength[6]."

Origen spiritually applies all this with beautiful adaptation—that the mountain in which the Son of God sits is the Church raised above the world, in which those afflicted with every varied malady of the soul are brought before Him; and the prophecy of Isaiah[7] is fulfilled, not only in things bodily, but also in spiritual; and the people beholding marvel and glorify God; seeing that the Father of Him who hath wrought these cures is the God of Israel; for He is not the God of the Jews only but also of the Gentiles[8]. If Origen alludes to these as being Gentiles, so likewise does St. Hilary, who speaks of "the people that followed Him to be healed," as being

[5] Deut. xxxii. 11.
[6] Petr. Chrysol. Serm. 50.
[7] Isa. xxxv. 6.
[8] In Matt. tom. xi. 18.

"the concourse of the nations that were sick [9]." It has been suggested in another place [1], that the first of these miracles was for the Jews; this latter for the Gentiles. St. Hilary thus takes it, and explains it throughout. Origen also speaks of it as higher in kind than the former miracle.

"*Then Jesus*," on this mountain where He had wrought the miracles, "*called* unto Him *His disciples*" (Matt.). And St. Mark, in like manner, introducing it after that miracle which He had just recorded. "*In those days, the multitude being very great, and having nothing to eat, Jesus called* unto Him *His disciples*" (Mark). He called them unto Him, taking them, as it were, into consultation with Himself; as He had done with Abraham, on His coming down to visit Sodom; and as with the Prophets: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets [2]." And if unto Prophets much more unto Apostles: "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends [3]." St. Jerome speaks of it as affording an example to masters, that they should not be above consulting with their inferiors, or disciples, on what they are about to do [4]. Still further we might say, it is rather the type of Bishops consulting with the Priests of the Church. The Great Bishop of our souls deigns to do so. But St. Chrysostom rather suggests that our Lord's here calling unto Him His disciples was to draw out their faith, and arrest their attention to the miracle.

"*And saith to them, I have compassion on the multitude;*

[9] In Matt. xv. 6.
[1] See Study of Gospels, p. 346.
[2] Amos iii. 7.
[3] John xv. 15.
[4] In Matt. ad loc.

because now for three days they continue with Me; and have nothing to eat" (Matt., Mark). *And I am not willing to send them away fasting, lest they faint in the way*" (Matt.). "*And if I send them away fasting to their own home, they will faint in the way. For some of them were come from far*" (Mark). He hath compassion as man; He feedeth as God. He hath compassion, not merely as in that Providence whereby He sustains and takes care of all, but "with bowels of compassion," for so the word implies as the Son of Man. Having healed the infirmities of some, His compassions overflow for all. "Behold," says Ludolphus, "an expression of marvellous sweetness and love, proceeding from the heart's inmost reins, and penetrating, by its own power, to the inmost reins in us. For there is no one that can have compassion on us like Him that hath made us, Whose mercies are over all His works. And spoken to the Apostles to incline them also to the same goodness and pity." "They had nothing to eat," because they have waited on Him; He is bound by His own promise to sustain them: for He had said, "If God feedeth the ravens, how much more shall He feed you?" They had been with Him, and forgotten the morrow; and He had said, "Seek ye the kingdom of God and His righteousness, and all these things shall be added unto you." It is the feeding of the Creator, Who is pledged to sustain the life He has given; but with necessaries only, not with luxury; no table, no couches, but the ground to lie on; no delicate food, but loaves and fishes. In this, as in so many cases, He waits for man's extremity; for until they had been with Him for three days, and had consumed all that they had brought with them, He worked not the miracle for their relief. That one end of these two miracles was to instruct them alto-

gether to trust to the fatherly care of God for support, is evident from our Lord's subsequent reproof of His disciples referring to these miracles [5].

"*And His disciples answered Him*" (Mark). "*And His disciples say unto Him, From whence should we have so much bread in the wilderness as to satisfy so great a multitude?*" (Matt.) Or, "*From whence can one satisfy these with bread here in the wilderness? And He asked them*" (Mark), "*And Jesus saith unto them*" (Matt.), "*How many loaves have ye? And they said, Seven*" (Matt., Mark), "*and a few small fishes*" (Matt.). In the former case, the disciples first spoke of it to Christ; here, He to them. Then, though they had been with Him but one day, because it was verging towards evening, the disciples thought it needful they should be sent to the villages and country for food; here they say nothing till asked, though it be the third day. In the former, they say of the loaves, "But what are they among so many?" which was the expression of unbelief. Here they say nothing; for they had advanced in some degree, though they understood not the whole, as St. Chrysostom observes. They were still, he supposes, imperfect in faith; and, therefore, our Lord was leading them on, as when before He had said, "I will not send them away fasting," which were the words of One Who had both power and authority [6]. But as want or weakness of faith in man is ever wont to establish the glory of God; so the answer of the Apostles, their mention of the wilderness and the seven loaves, serves to bring out more manifestly the truth and the greatness of the miracle.

"*And He commanded the multitude to sit down on the ground*" (Matt., Mark). It is much noticed, that on the

[5] Mark viii. 19. 21.

[6] In Matt. liii.

former occasion, it was said, "on the grass;" but here, "on the ground:" nor is it likely to have been an accidental difference of expression; for it occurs in both Evangelists in both instances: and St. John had added in the former case, "Now there was much grass in the place;" as if that circumstance was for some reason peculiar. Not that we should suppose with some, that consequently, this miracle must have been in the winter; for it was but shortly after the Passover, and the other just previous to it. And it is well known, that, in the East, and especially in the deserts, the extraordinary verdure of early spring is wont to disappear as the summer advances. "*And He took the seven loaves* (*and the fishes*," Matt.) "*and gave thanks; and brake; and gave to His disciples*" (Matt., Mark), "*to set before them. And they set* them *before the multitude*" (Mark). "*And the disciples gave them to the multitude*" (Matt.). There is no mention of His looking up to Heaven, as on the former miracle, but perhaps it is implied in the giving thanks. Nor is there any thing said of their sitting in companies as they did before, perhaps from the multitude being more promiscuous, or the place not admitting of it so well; or from some hidden typical reason it is in one case only recorded. The numbering is peculiarly of Israel[7], which the former may represent. "*And they* (*all*" Matt.) "*did eat and were filled. And they took up what was left of the fragments seven baskets* (*full*," Matt.). "*And they that had eaten were four thousand*" (Matt., Mark), "*men, beside women and children*" (Matt.).

The numerous points of resemblance between the two miracles, together with the few marked points of distinction, have been already mentioned[8]. The place being

[7] Rev. vii. 4. 9. [8] See Ministry, 2nd Year, p. 363.

desert; the miracle being preceded by healing; our Lord's first appealing to His disciples; their reply of no bread to be there procured; His expression of compassion; the bread first brought by disciples; the making them all sit down; the giving thanks and breaking; the doing all through the disciples; there being fragments left; the dismissal of the multitude; the departing by sea from the place. This sameness and uniformity in the doings and sayings of Christ, combined as it is with points of diversity, is much worthy of attention; as being similar to the ways of God in His natural and moral Providences and order of the world; such are the returns of seasons; the laws of dealings with mankind; coincidences in nature. Moreover, the repetition of the same things in slight particulars, draws attention to great and mysterious purposes contained in such particulars; for whatever reasons may have existed for such on one occasion, may be the case in the other also. God is wont, if we may so speak, to repeat Himself in manifold manifestations; and on the observation of these His ways consists all wisdom in man. But again, if the matter be considered according to the rule of Scripture mysteries, a Divine circumstance twice occurring indicates a third time which approaches, or a further development in the thing signified; or what is equivalent to it, that which is thus twice represented shall appear again, not in figure but in reality. For the dream of Pharaoh is twice repeated, in order to show that "the thing is established by God, and God will shortly bring it to pass[9];" and is like this figure, of feeding with bread in the wilderness, occurring twice on the approach of that time when God will feed His people with the "true Bread from Heaven."

[9] Gen. xli. 32.

They have been three days with Christ;—for "three days' journey into the wilderness" must we go with Moses that we may sacrifice unto God[1]; for three ages hath the world been waiting in need and "perishing with hunger," when Christ gives the Bread of life. He first heals the diseases of the soul, and then feeds with the bread of His Word, His Spirit, and His Body: and that, "lest they faint by the way" to their home, which is to the Mount of God. "Arise and eat," said the Angel to Elijah, "because the journey is too great for thee[2]." Things earthly, when sanctified by His word, become Divine. They have but seven loaves—but their poverty is made exceeding rich: secular love gathers and is in want; Divine love distributes, and by distributing abounds the more. He gives thanks—though it is not to eat, but to give: for all means of doing good to others God is to be thanked. He distributes through His disciples, for through them the seven-fold gifts of the Spirit are imparted to the multitudes that come from the four quarters of the globe, or the "four thousand." But they must first sit down on the ground, in humiliation and repose of spirit must the true Bread of life be received. As the former miracle was of the Law, and this of the Gospel, so (it is observed by Hilary[3] and others) they were then said to be reclining "on the grass" as on their own works, "the grass that withereth away;" but here, "on the ground," as only conscious of sin and mortality, on the dust of the earth. Nor are the loaves of barley as of the Law; but the better bread of the Gospel; nor are the fishes two only as before, but as representing the ministrations of the Spirit indefinite in number. And they "are filled;" by nothing else can man be filled, for there is nothing else that satisfies, but that

[1] Exod. viii. 27. [2] 1 Kings xix. 7. [3] In Matt. xv. 10.

good and perfect gift which cometh down from above. Not on bread alone doth man live, but on every word that proceedeth from the mouth of God. The grass withereth, the flower fadeth, but the Word of God abideth for ever.

SECTION VII

THE PHARISEES AGAIN SEEK A SIGN

"*And when He had dismissed the multitudes He entered into the ship*" (Matt.). "*And He dismissed them; and immediately entered into the ship with His disciples*" (Mark): "*And came*" (Matt., Mark) "*into the coasts of Magdala*" (Matt.) "*into the parts of Dalmanutha*" (Mark). Both words, says St. Augustin, no doubt signify the same place under different names; and indeed some copies of St. Mark, he adds, have Magdala or Magedan[4]. Probably the one was a town on the coast; the other, the country. "*And the Pharisees went forth*" (Mark), had gone out to meet Him from their own country, or from where they were last plotting: "*And there came unto Him the Pharisees and Sadducees, and, tempting, asked Him, to shew them*" (Matt.), "*and began to question with Him, seeking of Him*" (Mark), "*a sign from Heaven*" (Matt., Mark), "*tempting Him*" (Mark).

We have had no mention of the Pharisees since our Lord had retired from them into the parts of Tyre and Sidon, and afterwards through Decapolis; but now, on His withdrawing from the multitude after the miraculous feeding, and crossing probably an arm of the sea, He

[4] De Cons. Ev. ii. 51.

comes to a place where they again fall in with Him. Pharisees would probably be found in many places; or there would be little difficulty in the same persons crossing the lake from Capernaum in pursuit of Him[5]. St. Matthew here speaks of the Sadducees being combined with these Pharisees, and on the previous year, when they were conspiring against Him at Capernaum, it was, St. Matthew says, "with the Herodians;" and these Sadducees, from the parallel passage in St. Mark, where they are next mentioned, appear to have been of the party of Herod; they were probably, therefore, the Herodians. Origen observes, on this passage, that it is found in all the history of the world, that parties opposed to each other will combine against Christ and His people; as Herod and Pilate, Pharaoh and Nebuchadnezzar; and various heresies. The kings of the earth take counsel together against the Lord's anointed[6]. Like evil spirits which cannot agree together, yet will unite against Christ. There is nothing more said of them at present, than their merely putting a question; which they had done before[7]: and their receiving an answer, partly in the very same words. St. Augustin, in his Harmony, mentions it as an instance of our Lord's repeating the same expressions, as His custom was. Their coming to Him again with the same demand as they had introduced in the midst of their cavils before is natural; for, after finding that it had met with no reply before, they again urge it, as persons are wont to do who suppose they have found a point which they can press successfully against one they are opposing. Perhaps, on hearing of the late great miracle, they required this, in like manner as after the former miracle of the loaves, they

[5] See Study of Gospels, pp. 347—349.

[6] In Matt. tom. xii. 1. Ps. ii. 2. [7] See Ministry, 2nd Year, p. 156.

came to Him at Capernaum, asking for a sign such as Moses gave in the manna from Heaven. And on the previous occasion, when they made this request, it was on their seeing and allowing the fact of casting out devils. The Pharisees would of course ask for such as a proof of the Messiah; the Sadducees, as denying the possibility of such a sign altogether. Origen supposes that the Pharisees thought that signs on earth might be from Beelzebub, but those from Heaven must be of God; in both of which they judged not aright; for the fire fell from Heaven on Job's sheep, and Antichrist will come with signs[8]. The Pharisees were probably right in one sense, but as usual did not distinguish between the two comings of Christ; the one in mercy and the other in wrath; to which circumstance our Lord's reply is supposed to allude in the signs of fine weather and storm.

"*He answered and said unto them, When it is evening, ye say, Fair weather: for the Heaven is reddening. And in the morning, To-day a storm; for reddening and gloom-gathering is the Heaven. Hypocrites,*"—self-deceiving judges, pretending a desire to be convinced which ye entertain not, "*the countenance of Heaven ye know how to discern; but are ye unable the signs of the times?*[9]" (Matt.) It may be observed that, when our Lord answers the Pharisees together with the Sadducees, His answer is not from Scripture, as it is when He speaks to the Pharisees alone; but as on the tribute-money, He argues from their own admission, so now from the face of nature. In this our Lord probably was pointing, as He was wont, to the very skies reddening at the time, whether it might have been at evening or morning, as He was hastening from

[8] In Matt. tom. xii.

[9] See Study of Gospels, pp. 131, 132. Ministry, 2nd Year, p. 210.

them on the approach of night or of a tempestuous day. They asked for signs in Heaven: He pointed out to them in answer signs in Heaven in the natural world which they were not slow to acknowledge: there were signs in the moral and spiritual world, which were equally discernible by those who had an heart to observe, or, in the language of Scripture, "eyes that see;" and "senses exercised to discern." Red signs indeed, signs of Blood on the door they would be—but such as betokened the serene face of Heaven in the infinite love of God, containing all in its embrace, as the immeasurable circuit of the serene sky. Men notice every changing expression of a countenance they love or fear. Ye watch every varied phase that comes forth on the features of the sky; but why can ye not discern the signs of the times? Therefore, not to recognize such is the sign of an adulterous heart, gone away from God, and in itself reprobation. For love gives knowledge: and knowledge is love.

Those spiritual Heavens were to be seen in the Law and the Prophets, those clouds which were kindled up by the beams of the Sun of righteousness. St. Chrysostom speaks of these two references as signifying our Lord's first and second coming. "Now there is need for these signs on earth, but those in Heaven are stored up against that time, which is to be. Now am I come in a hidden manner, but then it will be with much publicity and the folding up of the Heavens[1]." St. Augustin likewise, with more particular application, that the redness of the morning is the blood of Christ's Passion; that of the evening, the fire that shall go before Him in the judgment[2]. Perhaps in both cases we might say the fire of His coming: the first to give life; the second to destroy.

[1] Hom. in Matt. liii. [2] Quæs. Ev. i. 20.

And then, repeating the words with which He had before met the question, He adds: "*An evil and adulterous*[3] *generation seeketh a sign; and no sign shall be given it, but the sign of the prophet Jonas*[4]" (Matt.). "*And He groaned deeply,*" or aloud, "*in His Spirit, and said, Why doth this generation seek a sign? Verily I say unto you, No sign shall be given to this generation. And having again entered the ship*" (Mark), "*He left them and departed*" (Matt., Mark) "*to the other side*" (Mark) of the lake; perhaps crossing a bay coastwise towards Bethsaida northward: or, if He had been on the Galilean side, passing over the sea to the east. Their case is hopeless, because they ask a sign, and discern Him not: He passes from them, and sets the sea between Himself and them.

SECTION VIII

THE LEAVEN OF SCRIPTURE INTERPRETED

At the place of our Lord's last sojourn nothing more is related than the request of the Pharisees, and His reply; and now, in the passage by sea, nothing more than one short discourse with the disciples, but that containing much that is of deep interest. If that strong condemnation of the Pharisees, because they sought for a sign, was beyond what we should have expected; no less so is this reproof now of the disciples: far more than we judging with man's judgment should have supposed the occasion would have called for; and that, too, on both the subjects of complaint. For there are two distinct causes of reproof, although the

[3] See Jer. ch. xi. [4] See Ministry, 2nd Year, pp. 156—160.

occasion is but one. First, that misunderstanding an expression of their Lord's, they supposed among themselves that He was alluding to their having forgotten to bring bread, a circumstance of which they only now become sensible. This fact of their thinking of the bread was the cause of His severe complaint, as implying a want of faith in His care. "No where else," says Chrysostom, "does He appear to have so severely rebuked them," "or with such intense displeasure[3]." Yet we should have supposed that they were, at this very time, a remarkable instance of poverty of spirit; for so little had they heeded the wants of the body, that they had forgotten even necessary provisions; not only had they not thought of delicate fare, but not even of bread; and that not on a journey where it might be procured, but even on the sea where it could not. For if the five, or the seven loaves only, are spoken of as signs of their frugality in the wilderness, much more so was the one loaf only in the ship. Nor was it that they complained, or evinced any anxiety on their having forgotten their food, but that their thoughts turned to that as the subject which our Lord's expression intended. But, how far higher is the judgment of God, and Christ's requirement of us, than the standard of man! It still fell far short of that perfect lesson of heavenly-mindedness which those two miracles were calculated and intended to teach them. And what a practical comment is this reproof on those commands He had given them, of being even as the fowls of the air, without care for the morrow; and on those peculiar instructions to them, as Apostles, to possess neither scrip nor purse for their journey, because He was with them! Were it not for such Divine comments of the Lawgiver Himself on His own laws, how would they be

[3] Hom. in Matt. liii.

interpreted by human glosses, as figures of Eastern speech, which were not intended to convey their full import? But His Word itself is said to search the heart and try the reins. Perhaps, the very figure by which He spake was divinely framed, so as to bring out the indications of their thoughts, which He wished to improve.

But this is not the only subject of His reproof; the other is one which would have appeared to us, beforehand, still less an object of censure or complaint. It was because the disciples did not at once understand a word that was used in a mystical sense, but took it in the literal. If the Pharisees were just now so strongly denounced for their want of understanding; neither are disciples altogether free from that charge; as they were, perhaps, now secretly tempted to flatter themselves. For, He seems to say to them, even as He had done before, with reference to those Pharisees, "Are ye also yet without understanding?" Immeasurable as is the distance between them, yet they are both alike censured on the ground of want of spiritual discernment; the Pharisees not observing the signs of the times; the disciples not considering the power of God in the two last miracles. And, indeed, all our Lord's teaching is in harmony with this; want of understanding is reckoned want of principle; it is one of those things "from the heart which defile the man[4];" when one "heareth the word and understandeth it not" "the devil cometh." So is it found, through all gradations of morals, from the highest to the lowest standard; if "their foolish heart being darkened" is the last description of heathen degradation; the highest is to know God, in the knowledge of Whom is eternal life. But, though the two subjects of complaint are in themselves perfectly distinct—the one

[4] ἀφροσύνη. ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ. Luke xxiv. 25.

their want of faith in thinking of bread, the other not understanding the allusion to hypocrisy—yet the two are so spoken of by our Lord as if intimately connected together in the heart of man; for men explain expressions, with a reference to sensible and temporal things, because they are thoughtful about the latter; an exclusive carefulness for the welfare of the soul would at once supply the true intent. Therefore, to interpret Divine words after a carnal manner, and with an earthly appliance, may be in itself our condemnation. Domine, miserere mei!

"*And when the disciples were come to the other side they had forgotten to take bread*" (Matt.). "*Now they had forgotten to take bread: and they had none with them in the ship excepting one loaf*" (Mark). From the words of St. Matthew alone one would suppose that, having crossed the sea, they found, on landing, that they were without bread; but St. Mark not only abounds in little interesting points of detail, but sometimes so mentions things as to correct a wrong impression which we should otherwise have derived from St. Matthew's account: and from him it would rather appear as if the conversation had taken place in the ship on their finding that they had but one loaf with them. Or it might reconcile both accounts if we suppose that our Lord's observations on "the leaven" had been made in the ship, and that, in consequence, their "reasoning among themselves" took place at the same time there; but that afterwards, on landing, our Lord made these observations respecting their thoughts. Precisely in the same manner, on a subsequent occasion, we find them "reasoning among themselves which should be the greatest," and our Lord takes to Him a little child to instruct them; when it does not appear in the accounts of the other two Evangelists, but that the reasoning among themselves occurred at the

same time; were it not that St. Mark alone explains in detail, that the reasoning among themselves had previously taken place by the way, and that, afterwards, in the house, the conversation ensues with reference to it[5]. This supposition, on the present occasion, is natural and easy, and similar to other explanations of parables, which are subsequent to the narratives in which they occur. "*Then Jesus said unto them*" (Matt.), "*And He charged them, saying*" (Mark), "*Take heed and beware of the leaven of the Pharisees*" (Matt., Mark), "*and of the Sadducees*" (Matt.), "*and of the leaven of Herod*" (Mark). St. Mark, avoiding a term which was unknown to his Gentile readers, seems to add this rather in explanation of the party referred to than as any thing additional or different, the Sadducees being of the party of Herod. "*And they*," the disciples, "*were reasoning*" (Matt., Mark) "*among themselves*" (Matt.), not each in his own thoughts, but, as it is explained, "*with one another*" (Mark), "*saying, It is because we have* (*taken*," Matt.) "*no bread*" (Matt., Mark), or literally, "no loaves." The cause of this, their forgetfulness, is beautifully expressed: "It was the internal sweetness of that one and true Bread, containing in itself all delight, which they had with them; and with this were they so captivated, that of that external bread they thought not[6]."

"*But Jesus knowing* it," and, perhaps some time after, recalling the subject, "*said unto them, Why reason ye*" (Matt., Mark) "*among yourselves, O ye of little faith?*" (Matt.) They are called "of little faith," and to disciples only is this term applied, as in two other places; one for their not taking a lesson from the flowers of the field; the other because they were fearful of the storm at sea;

[5] Matt. xviii. 1. Luke ix. 46. Mark ix. 33, 34.

[6] Ludol. Vita Christi, p. 373.

but faith, however little, though small as a grain of mustard seed, can remove mountains, and is very different from being without faith at all. Thus Origen explains it, of their being accepted, but not perfect; and that they are here thus adjudged to be of little faith, for no outward action, but for the thoughts of the heart[7]. "Why reason ye, *because ye have not (taken,"* Matt.) "*bread? Perceive ye not yet"* (Matt., Mark), "*neither do ye understand? Have ye your heart yet hardened?"* (Mark.) It is interesting to observe, that St. Mark had himself introduced this very expression respecting the disciples, when on the storm at sea being allayed, their hearts were awakened and softened, where he adds: "For they understood not concerning the loaves, because their heart was hardened." "*Having eyes see ye not? and having ears hear ye not? neither do ye remember?"* (Mark.) "*Remember ye not the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?"* (Matt.) But in St. Mark, more distinctly in the form of question and answer: "*When I brake the five loaves for five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And He said unto them"* (Mark), "*How is it that ye do not understand"* (Matt., Mark), "*that it was not concerning bread that I spake unto you to take heed of the leaven of the Pharisees and Sadducees? Then they understood"*—not that our Lord explained it, says Chrysostom, but that on this, His rebuke, they understood His meaning—"*that He bade* them *not beware*

[7] In Matt. tom. xii. 7.

of the leaven of bread, but of the doctrine of the Pharisees and Sadducees" (Matt.).

It may be asked, Why did our Lord then use a figurative expression, which He foreknew they would not understand, instead of plainly telling them to beware of the doctrine? It was probably for the same purpose for which He often teaches, and is not understood. And, in this case, to meet both sources of unbelief, which He saw intertwined together in their hearts. The severe terms of His reproof are well likened by St. Chrysostom, to the ways of His Providence, wherein He sometimes speaks severely to His own disciples, by adversity; sometimes with all gentleness. Perhaps this very reproof may have been intended also to convey secret consolation, for it drew out in order to correct their apprehensions for want of bread.

But the subject which our Lord had introduced was not a mere transient or accidental occasion of instruction, but one, in itself, founded on the mysteries of His dispensation, to be at this season unfolded. For, by His rejection of the Pharisees, and flight from them, Israel had now become in the place of the Egypt and Pharaoh of old, and the disciples with Christ were as the true Israel escaping from them. On that preparation of departure from Egypt the most striking injunction that comes before us, in Exodus, is the putting away of "the leaven," and that in terms most mysteriously awful and severe; for we read: "Whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel[8]." Whatever, therefore, might be spiritually intended by this, it was evidently a matter of

[8] Exod. xii. 15.

no trifling importance; and if they were now to stand in the place of that Israel of old, as the true Israel of God, it was of the deepest moment to them that they should rightly understand this command, and fulfil it. And it was now the very crisis of time, for the Bread in the Wilderness pointed to the coming in of the Kingdom; and the confession of the Son of God, now about to be made, rendered it the period which coincided with the preparation of flight from Egypt. It is as if He had said, Now are ye to keep yourselves in readiness, and observe the Festival; now is the putting away of the leaven, for they who put it not away will be cut off from the Israel of God. All that was said, in type of the Sacrifice of the Lamb, is now about to be fulfilled. This flight, and the persecution, are indications of its approach. "Beware of the leaven."

With regard to this "leaven," it is here not only that of the Pharisees, but also of the Sadducees. The leaven, therefore, as applied to both, probably intimates the same thing in the two, however opposed they were to each other. Now, in another place, where Christ used the expression, Beware of the leaven of the Pharisees, He adds, "which is hypocrisy[9]." And here our Lord had just called them "Hypocrites," both Pharisees and Sadducees alike. And on another occasion He spoke of Pharisees and Herodians together as "hypocrites[1]." The leaven, therefore, in both of them, implies "hypocrisy." It is, moreover, evident that this is the Scriptural meaning of "leaven" from St. Paul: "Let us keep the Feast," i. e. of the Gospel, "with the unleavened bread of sincerity and truth[2]." Now leaven arises from corruption; and

[9] Luke xii. 1.

[1] Matt. xxii. 18.

[2] 1 Cor. v. 8. See Study of Gospels, pp. 260, 261.

what is its effect in bread? it inflates and makes to swell, —such is pride and self-importance in the character; it is itself unseen, yet secretly affects the whole lump,—such is self-deceit; it renders pleasant, the effect is to make us pleasing in our own eyes and in the eyes of the world. All this is insuitable on the sacrifice of the Lamb; to be without it is to be "an Israelite indeed, and without guile."

In this passage, by mysterious coincidence, the Bread of the soul and of the body are spoken of together. "Food hurtful to the body," says St. Ambrose, "is avoided with much carefulness; how much more ought this to be the case when that food is spiritual[3]?"

SECTION IX

THE BLIND MAN AT BETHSAIDA

This miracle of the blind man, now recorded by St. Mark only, is so similar in its character to the miracle lately recorded by the same Evangelist alone, of the deaf and stammering man[4], as to indicate that it is not a merely accidental selection, but owing to some particular intention in the mind of the inspired Writer; like the parable recorded by him alone of gradual effort, "first the blade, then the ear, then the full corn in the ear[5]," and perhaps containing the same lesson of instruction. Indeed, not only the mode in which the two miracles are performed,

[3] In Luc. ix.

[4] See Sect. v.

[5] Mark iv. 28.

but the words by which the two are introduced are much the same [6].

"*And He cometh to Bethsaida*" (Mark), proceeding northwards, for it is situated on a north-east angle of the lake, and landing by this, the village of St. Peter, and other disciples, but evidently much avoiding observation, and in secret. "*And they bring unto Him a blind man, and beseech Him that He would touch him. And He took the blind man by the hand, and led him out of the village.*" He went leading him by the hand as a Guide. It is remarkable, that among the many pictures of our Lord in His miracles, teaching, and life, that this action of His leading a blind man has never been made the subject of painting; for which it is, in itself, highly suitable, and as a symbolical action so expressive of the great Leader of the blind, the Guide of mankind. The removing from the village, in order to work the cure, is one of the many points of resemblance with the former miracle; add to which, that Bethsaida had already been denounced for infidelity, in terms which show how incapable it was of profiting by miracles. "*And when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought.*" He touches and spits on his eyes, because, by His Godhead united to manhood, He gives light to mankind; and makes anew those whom He had once formed, and into whose nostrils He had breathed the breath of life. He asks him the question, to indicate to others the gradual change that he was undergoing in coming to his sight. But, why

[6]

vii. 32.	viii. 22.
καὶ φέρουσιν αὐτῷ κωφὸν, . . .	καὶ φέρουσιν αὐτῷ τυφλὸν,
καὶ παρακαλοῦσιν αὐτὸν ἵνα	καὶ παρακαλοῦσιν αὐτὸν ἵνα
ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ	αὐτοῦ ἅψηται. καὶ
ἀπολαβόμενος αὐτὸν	ἐπιλαβόμενος τῆς χειρὸς.

does He, Who said, "Let there be light, and there was light," thus proceed with effort? No doubt it was on account of the weakness of faith, both in the blind man and in those who brought him, so that his eyes could not altogether be at once opened. This is the opinion of Theophylact. Euthymius, too, says, "He first of all healed the blind man imperfectly, as believing imperfectly." "The increase," says another, "and accession of vision confirms the increase and accession of faith[7]." It was probably thus to lead him on by degrees to the full faith required. Although it is the only instance in which the attempt is thus repeated, as if the first were not altogether successful; yet it is, in this respect, similar to that gradual drawing on to the fulness of belief which is found in other miracles; as in our Lord's conduct to Jairus, and to Martha, on raising her brother Lazarus, and others; it is like supporting Peter on the water, by the Hand, when his own faith was too imperfect to sustain him; it is like the carrying in His arms, or gently leading the weak ones of His flock.

"*And he looked up, and said, I see the men, for I discern them as trees, walking about:*"—that is, imperfectly and confusedly, all one as if they were trees,—were it not for their walking; magnified as objects in a mist or in the morning twilight; moreover, from his having no knowledge of the regulation of vision from experience, they were of unnatural size like trees, yet known to him as men from their motions. "*Then again He placed* His *hands on his eyes, and made him look up. And he was restored, and saw all men* afar off *clearly. And He sent him away to his own home, saying, Neither enter into the village, nor mention it to any one in the village*" (Mark). From which it appears that the man was not himself an inmate of Beth-

[7] Victor. ap. Cor. a Lap.

saida, as he is sent to his own home in distinction from that town; to retire to his own home in order to be as private as possible. The injunction of not divulging it appears to be in this case alone attended to. The reason for this injunction of not publishing the miracle, is no doubt the same as that for performing it in secret; to avoid its being seen, and to prohibit its being declared, must be from the same cause. The injunction is doubtless in mercy, even to that unbelieving city. For if He "had not done among them the works that no other man did, they had not had sin;" and therefore additional miracles on hardened impenitence would but add to condemnation. "Lest by their unbelief," says Theophylact, "they should run into more grievous crime." Again it has its moral; before He healed him, He gently led him away, as an example to us, where light is wanting, to lead with all mildness, till it may be given us to impart that light. He that had received into his soul the light of conversion is taught not to be too eager to publish it abroad; for him home-ways and home-reflections are needful for a time.

But it is enough to observe of this miracle, that Christ here acts in the same manner as He does in His moral Providence, in which He draws aside, or rather leads by the hand, some one apart from the world, and then by degrees opens their minds, not to see truths in their full proportions at once, but first to see men and the ways of men as they walk before God, but not distinctly; and at length to see them all clearly, as in the light of the Sun of Righteousness.

SECTION X

THE GREAT CONFESSION OF ST. PETER

We now find our Lord retiring into countries which there is no mention of His visiting on any other occasion; far to the north at the foot of Mount Lebanon and the fountains of Jordan; either for the retirement of a mountainous country, or that such the dominions of Philip afforded a place of refuge from the people of Herod, with whom the Pharisees were now leagued. Again, His removal in order to introduce the mystery of the Incarnation, showed the foundation of the Church on the faith of Apostles, but amidst the Gentiles. Retirement was suitable for the introduction of a subject of such exceeding moment; it was as the calling of Moses and of Elijah unto the desert and Mount Horeb, into that dread stillness and solitude in which God is revealed: first to Moses in the fire; secondly to Elijah in the still small voice; and thirdly to the Apostles in the Son of Man. On each occasion, beneath the shadow of the Cross is the Manifestation of God; to Moses, when he fled from Pharaoh; to Elijah, when he fled from Jezebel; to Apostles, when they fled from the Pharisees and Herod.

St. Luke introduces it with no reference to the country or season in which it took place; but as is the characteristic of his Gospel[8] with the mention of our Lord's "praying," by which it was preceded; not that His praying gave rise to any remark which introduces it, but that on all events of great and solemn moment our Lord's

[8] See Study of Gospels, p. 65.

praying is mentioned; as at His Baptism; before the Sermon on the Mount[9]; before the Ordination of the Twelve; before appointing the Lord's Prayer; at the Transfiguration; and on the night of His Passion[10]. The event now to be introduced was of the highest importance in the history of the world, the cardinal point of man's salvation; the Rock on which the Church is to be built. But it may be asked, what circumstance affords the solemn character to this Confession of the Son of God, when the same is made at other times? Thus after the discourse at Capernaum, St. Peter says: "We believe and are sure that Thou art the Christ, the Son of the living God[1]." After the storm at sea, they said: "Truly Thou art the Son of God[2]." And Nathanael says: "Thou art the Son of God; Thou art the King of Israel;" which, as St. Chrysostom notices[3], is so far from being accepted with blessing, that it is reproved as falling short. But, says the same writer, in those cases it only signified "the Son of God," as others might be, and not One Substance with the Father. From all this it is evident, that there may be confessions of the Son of God, as by Arians, yet not unto salvation, unless such confessions be made in the highest sense. Not only had they confessed Him, they had already cast out devils in His name[4]. Such faith to be perfected must ever be progressive; even afterwards they are spoken to more than once as needing faith; thus to Peter and the rest, "Have faith in God[5];" to Philip, "Have I been so long with you, yet hast thou not known Me[6]?" This only

[9] Mark i. 35. [10] Luke v. 16; vi. 12; ix. 29; xi. 1; xxii. 41.
[1] Ministry, 2nd Year, p. 452. [2] Matt. xiv. 33.
[3] In Matt. Ser. liv. [4] Mark vi. 13.
[5] Mark xi. 22. [6] John xiv. 9.

proves that such faith was before imperfect, and is now capable of increase. Though in itself infinitely progressive, yet there is a point at which it is that saving faith which God requires.

"*And Jesus went forth, and His disciples*" (Mark), i. e. went forth to a distance from the places where He had hitherto resorted, for it was thirty miles from the Lake. "*And Jesus went into the parts*" (Matt.), "*into the villages*" (Mark) "*of Cæsarea Philippi*" (Matt., Mark), a place named in honour of Tiberius Cæsar by Herod Philip, in distinction from that Cæsarea in Palestine where Cornelius the Centurion dwelt[7]. "*And by the way*" (Mark), i. e. not in a house or town, but as they were on their journey: and St. Luke mentions the circumstance upon which it took place; "*And it came to pass as He was alone praying, the disciples were with Him, and He asked them*" (Luke). Not of course that He asked them while He was praying, but on this occasion of His retirement for prayer, and after He had been praying, when St. Mark comes in to say that it was "on the road:" but the mention of His praying is remarkable, as showing that it is not recorded without a purpose. "*He asketh His disciples, saying*" (Matt., Mark) "*unto them*" (Mark), "*Whom do men*" (Matt., Mark), "*the people*" (Luke) "*say that I am?*" (Matt., Mark, Luke) "*the Son of Man*" (Matt.), as I have called Myself among you. Signifying, says St. Chrysostom, by this expression, His earnest desire that the Economy of His Incarnation should be confessed[8]; and St. Hilary, "That we so mention the Son of God as not to forget the Son of Man: for the one without the other offers us no hope for salvation[9]." As St. Matthew alone afterwards records

[7] Acts x. 1. [8] In Matt. Hom. liv. [9] In Matt. xvi. 5.

the Blessing and the Promise, and declares it revealed of God, so he alone has mentioned the expression "the Son of Man;" as also "the Son of God" in the confession. Both of these doctrines being necessary; one of them is confessed by Christ, viz. His lowliness; the other by His disciples, viz. His dignity. But by implication in the term "Thou art the Christ," i. e. the Anointed of God, the disciples confess His Manhood also, as Ludolphus shows.

"*They* (*answered and*," Mark, Luke) "*said unto Him*" (Matt., Luke), "*Some*" (Matt.) "say, *John the Baptist. And others, Elias. But others*" say (Matt., Mark, Luke), "*Jeremias*, or" (Matt.) "*one of the Prophets*" (Matt., Mark); "*That some prophet, one of them of old, hath arisen*" (Luke). An account similar to that which, in the preceding year, is stated before Herod[1]. And after the miracle of the loaves, the multitude confessed that He was "that Prophet that should come[2]." He asks them not the opinion of the Pharisees, but of the people, which, though mean and unworthy, yet was without malice[3]. From thence, He builds up in them a higher faith; as if He would say, if they speak of Me as the Prophet risen from the dead, what more worthy opinion have ye who have witnessed beyond all My works and words? It may be observed, that these were all types or representatives of Christ; the common source of misbelief and idolatry has been to take the type or symbol for the thing signified; but here the Archetype Himself for the living symbols going before. But it is evident from this question, and that which follows, that neither to the multitude, nor to the disciples, had He declared Himself the Christ; and

[1] See Ministry, 2nd Year, pp. 333—335. [2] John vi. 14.
[3] Chrys. Hom. in Matt. liv.

likewise that the faith which He would elicit from the disciples, was different from that held by the multitude around. He had not told them; but by that voice of God which speaks within; and "by the cords of a man" by which He drew them on to this the consummation and crown of all. It was for this He had been with them thus long; it was for this that He had chosen them; for this He had ordained them; for this He had made them witnesses of so many miracles; had explained them His parables; had reproved their slowness of understanding; that they might come to the knowledge of the Son of God. For "this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent[4]."

"*And He saith unto them, But ye,*"—for there is an emphasis on the word "*Ye,*"—"*Whom do Ye say that I am?* (*Simon,*" Matt.) "*Peter answered and said*" (Matt., Mark, Luke) "*unto Him*" (Mark), "*Thou art the Christ*" (Matt., Mark), "*The Christ of God*" (Luke), "*the Son of the living God*" (Matt.). St. Cyril notices that the article is prefixed to the name Christ; it is "The Christ," for many are anointed of God as Priests, Prophets, and Kings, but one only is "*The* Anointed;" in like manner Theophylact, that the article is prefixed to "Son of God," for there are many sons, but *The* Son of God is but One. "The *living* God," some say, as distinguished from heathen gods. Rather as having life in Himself, which no created being can have; "with Thee is the Well of Life." Although this confession is given in full by St. Matthew only, yet it is contained in that which is stated by the other two Evangelists, for "the Christ" implies both the Divinity and the Incarnation. The

[4] John xvii. 3.

question is put emphatically to all, and in the person of all St. Peter answers; for he replies to the question as put to all. It is the reply of the Apostolic Body. As also on the previous occasion St. Peter says of all, "We believe and are sure[5]." When Christ asked the opinion of the people, it is as if all answered; but when He asks their own, St. Peter, in his eagerness, presses forward. He answers, says St. Chrysostom, as the leader of the Apostolic choir[6]; in the person of all the Apostles, says St. Jerome[7]; as being more ardent, St. Hilary; St. Augustin, as one for many, unity for universality[8]; St. Cyril, as anticipating the rest, and the mouthpiece of all; Ludolphus, as the older and chief.

And now we have the account of one Evangelist only. "*And Jesus answered and said unto him*"—and in him to all, says Ludolphus, He bestows that reward of a good confession,—"*Blessed art thou, Simon Barjona.*" The same endearing mention of his name as on another solemn occasion, "Simon, son of Jonas, lovest thou Me?" "*For flesh and blood hath not revealed it unto thee; but My Father which is in Heaven*" (Matt.). St. Peter is pronounced "blessed," not because he makes this confession, but because it was revealed unto him of God. Nor was it merely the confession contained in St. Peter's words that renders it as it were the turning-point in the salvation of the world, but because it was not his opinion, but a Divine doctrine revealed, as Christ declares, by God Himself. It was the voice of God speaking in man. This is especially to be noticed; and hence, though to reject the doctrine be reprobation, yet to receive it is not salvation, unless it be in some living manner revealed of God to the

[5] John vi. 69.
[6] In Matt. Ser. liv.
[7] In Matt. ad loc.
[8] In Joan. Tr. xxvii. 9.

heart. "No man can come to Me, except the Father which hath sent Me draw him[9]." Thus St. Paul, in similar words: "When it pleased God to reveal His Son in me, immediately I conferred not with flesh and blood[10]." Possibly it may be that by the term "Simon Barjonas," is here meant that the blessedness here given is to him individually, and in him to all other individual Christians, —to him as a disciple, not as an Apostle; but that the subsequent words where he is spoken of as "Peter," are addressed to himself as an Apostle, and in him to other Apostles. This would correspond with the two reasons which are assigned for St. Peter making the confession; first, his own personal character and eager affection; secondly, that he spake as an Apostle and for Apostles.

"*And I too say unto thee,*" in the solemn declaration similar to that which thou thyself hast made, "*That thou art Peter: And on this rock*"—on thee as named the rock for making this confession, and on this confession of faith as made by thee—"*will I build My Church. And the gates of Hell shall not prevail against it.*" As at the end of the Sermon on the Mount, the building on the rock implies abiding for ever. From which passage it is evident that he who is as the temple of God, built on the Rock, against him also the gates of Hell shall not prevail. And thus Origen applies the expression to the individual Christian as believing on Christ; Ludolphus and others, to the whole Christian people. As Christ is called the Sun, the Star, the Light: and these terms again from Him, and as pertaining to Him, are applied to Christians—who are to shine forth as the sun, as stars for ever, and are the lights of the world; so Christ being the Rock, Petra, Christians are as Petris, or partaking of the Rock. And

[9] John vi. 44. [10] Gal. i. 16.

this is supported by the interpretation of this passage. The Rock, says St. Chrysostom, is "the faith of this confession[1]," made by St. Peter. So also St. Hilary[2], St. Cyril; Gregory Nyssen[3]. St. Augustin, though he allows the Rock may be explained of St. Peter, considers it as Christ Himself, and that Peter is so called for confessing Him as all the Church does[4]. "On this confession, which thou hast made, as on a Rock, I will build My Church. For the Rock was Christ, on which foundation Peter was built[5]." Doubtless the Rock is Christ. "That Rock was Christ[6]." "Other foundation can no man lay than that is laid, which is Christ Jesus[7]." Yet in some sense the "City hath Twelve foundations, and in them the names of the twelve Apostles of the Lamb[8]." No doubt the Rock is that faith in the doctrine of His Godhead whereby there is union with Him unspeakable; notwithstanding any meaning over and above this which may be intended of St. Peter himself. The Church, as having a right faith in the Godhead of Christ, shall, by virtue of that inherent power, continue unto the end. As a matter of fact, the Church of the Apostles, and that especially claiming to be St. Peter's, has preserved this doctrine; and by virtue of that has continued, notwithstanding manifold corruptions, both doctrinal and practical, gathering within her and around her, and apparent superstitions and idolatries: yet, notwithstanding, she continues undestroyed, and these gates of Hell prevail not. "The gates of Hell" are well interpreted in manifold sense, as "the suggestions of

[1] In Matt. Hom. liv.
[2] De Trin. 6.
[3] See Maldon. ad loc.
[4] Retract. Lib. i. xxi.
[5] In Joan. Tr. cxxiv. 5.
[6] 1 Cor. x. 4.
[7] 1 Cor. iii. 11.
[8] Rev. xxi. 14.

devils, delights in vices, doctrines of heretics, tortures and flatteries of persecutors, depraved works, conversations and examples of the wicked, which show the way of perdition, and lead down to hell[9]." The gates of a city seem indeed rather expressive of defensive power than aggressive; and St. Hilary explains it as implying more than not prevailing, as, "worthy to dissolve the gates of Hell, and all the prisons of death[1]." But this occurs rather as an emphatic apostrophe than an interpretation. The words have a remarkable fulfilment in the latter sense, which they would not otherwise have—for evil exists with the Church in an astonishing manner, yet prevails not. And, therefore, although it be a fulfilment of the promise, "Thy seed shall possess the gate of his enemies[2]," yet the words are Divine words, full of pregnant significancy in their close meaning and fulfilment.

Now occurs that promise to St. Peter which the same Evangelist records in another place as given to all the Apostles, by a kind of sacrament of unity indicating One in Twelve and Twelve in One; but the expression of "giving the keys" is no where made in the Gospels, except in this passage. But bearing the key is ascribed in the Old Testament to Eliakim, as the type[3] of Christ[4]. "*And I will give thee the keys of the kingdom of Heaven. And whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven*" (Matt.). This is not the gift, but the promise of the gift; for that is afterwards conferred[5]; such a gift as has never been before bestowed on man, whatever it be. "The keys are promised," says Bede[6], "not yet

[9] Ludolph. Vita Christi.
[1] In Matt. xvi. 7.
[2] Gen. xxii. 17.
[3] Isa. xxii. 20.
[4] Rev. iii. 7.
[5] See Resurrection, p. 236.
[6] In Marc. viii.

given; for not yet had they been fabricated on the anvil of the Cross, nor tempered with that Blood. I also by their ministry, while they are yet in the act of being perfected, and yet on the furnace of the burning Passion, will open the gate of Paradise to the thief as an example to you." The key indeed is sometimes used to imply knowledge, as to the Pharisees, "Ye have taken away the key of knowledge." And there it is the key for entering the kingdom. In this sense the key may be said to be St. Peter's, as first opening the door by his preaching on the Day of Pentecost; and his subsequent admission of Cornelius and the Gentiles, which was opening the door. But this is not of course the specific meaning of the power conveyed to him and the Apostles in the words that follow it. Origen also applies the whole passage to an individual, but in beautiful and apt illustration rather than as an interpretation: the gates of Hell are those vices or heresies by which Hell is entered; and the virtues are the gates of Sion, in each of which we may, according to the expression of the Psalmist, lifted from the gates of death, show all the praises of God[7]; and the key of the gate is the knowledge of every virtue which is gained by the practice of it; thus, to such as are not overcome by the gates of Hell, the Saviour gives the keys that open the door of the kingdom of Heaven. For every kind of virtue, when any has begun to practise it, as it were opens itself before him, the Lord opening it through His grace, so that the same virtue is found to be both the gate and the key of the gate[8]. In this sense, it would be, as elsewhere, To you is given to know the mysteries of the kingdom of Heaven; to you are assigned the keys of the celestial gates.

In this subordinate sense it might be said, that, as St.

[7] Ps. ix. 13, 14. [8] In Matt. Tom. xii. 14.

Peter makes confession in behalf of all Christians; so in him to all Christians are given the keys of the kingdom—the knowledge of mysteries, the knowledge of God, in which is eternal life. But in the stricter sense, as St. Peter speaks for Apostles, so to all the Apostles in him is the gift vouchsafed. In both senses St. Augustin. "Not Peter alone," he says, "but the whole church bindeth and looseth sins[9]." "This power of loosing and binding," says Ludolphus, "is not given by the Lord to Peter only, but also to the rest of the Apostles; and not only to Apostles, but likewise in its Bishops and Priests to the whole Church. But so that the power of authority is in God alone, Who openeth by the pouring forth of His grace; the power of dignity in Christ, Who openeth through the merits of His Passion; the power of stewardship in the prelates of the Church, who open through ministration of the Sacraments[1]."

"*Then charged He them*" (Matt., Mark, Luke) "*His disciples*" (Matt.) "*and commanded them*" (Luke) "*that they should tell no man*" (Matt., Mark, Luke) "*that thing*" (Luke) "*that He was Jesus the Christ*" (Matt.). As He had been so solicitous that the manifestation of His Divine power should not be published by those whom He healed, and had commanded the evil spirits not to make known His Godhead, and as for this confession He had retired to a place so distant; so now on their return, this great truth, on which the salvation of mankind depended, is to be as the treasure hid in a field, as the seed buried in the earth[2].

[9] In Joan. Tr. cxxiv. 7. [1] Vita Christi, p. 377.
[2] See Study of Gospels, p. 11.

SECTION XI

THE PASSION FORETOLD

We have from henceforth a new era commencing in the history of our Lord's Ministry; inasmuch as, previous to this time there is no mention of His Passion, but from henceforth it is frequent, both in express mention and more covert allusion. For without faith in His Godhead, the contemplation of His Passion would profit not. And as His Death and Passion was pre-eminently "the hiding of His power," whereby "the God of Israel the Saviour" is a "God that hideth Himself," so St. Luke connects this the first mention of His Passion with the injunction of concealing the doctrine they had just confessed; introducing it in continuation as a reason for that concealment. Add to which that the saving knowledge of Christ's Godhead must be in the humiliation of man, that no flesh may glory in His Presence. Throughout the history of the world, the knowledge of God, even in good heathens, has been always with suffering and persecution; much more so must it be where more distinctly revealed. As on St. Paul's coming to the knowledge of God, it was said, as his privilege, "I will show him how great things he must suffer for My Name's sake[3]." And as in some high sense, knowledge is power; the knowledge of God gives power to endure the offence of the Cross.

"*From that time began Jesus to shew His disciples*" (Matt.). "*And He began to teach them*" (Mark). St. Luke first states that He enjoined them to say nothing of

[3] Acts ix. 16.

His Godhead. "*Saying*" (Luke), "*that the Son of Man must suffer many things*" (Mark, Luke). St. Matthew, who on the late occasion alone introduced the words "Son of Man," is now the only one to omit them. "*That He must go unto Jerusalem, and suffer many things*" (Matt.). It cannot be that a prophet perish out of Jerusalem[4]: the Lamb must be slain in the Holy City; to the earthly Jerusalem He must go to suffer; to the heavenly Jerusalem, to be glorified. To "suffer many things," to Himself in His Passion is the "bundle of myrrh[5]" applied in the Canticles, as the accumulation of all bitterness, the fulness of manifold sorrows. "*And be rejected*" (Mark, Luke), as one "weighed in the balance and found wanting,"—as the stone "rejected" of the builders—"*by the Elders and Chief Priests and Scribes; and be put to death*" (Matt., Mark, Luke). Being crucified is not yet mentioned: that was a further prophecy of a new character altogether. "*And on the third day be raised again*" (Matt., Luke), "*and after three days rise again. And that saying,*" in distinction from the former respecting His Godhead, "*He spake with all openness of speech*" (Mark). In His manner towards them, not suppressing it with retirement and secrecy, but openly, frequently, and with no desire that they should withhold the knowledge from others; so that even the Chief Priests were aware of it, as they said to Pilate, "We remember that that deceiver said, while He was yet alive, after three days I will rise again." Thus, in speaking of the temple and of Jonas, He had left it with them as a dark saying.

"*Then Peter took Him and began to rebuke Him*" (Matt., Mark): takes to Him affectionately, says St. Jerome, or takes Him aside; it would appear the latter,

[4] Luke xiii. 33. [5] Cant. i. 13.

in distinction from what follows of the Lord turning to them all; but it was an act of that earnest affection so remarkable in St. Peter, which led St. Augustin to say, "The Lord loved John; but Peter loved the Lord." "*Saying*" unto Him, "*Be it far from Thee, Lord; this shall not be unto Thee*" (Matt.). They are the words of a parent to a child, or rather, of a child to a parent, to deter from a course that required difficulty and pains. "The Lord be propitious to Thee," an exclamation of mercy and deprecation; the expression, says Origen, is as "to one needing propitiation; for he knew not yet that God had set forth Him to be a propitiation through faith in His blood[6]."

"*But He turned about*" (Matt., Mark), "*and looked on His disciples*" (Mark). As His manner was on any very impressive occasion; as "He turned about," and spake to those around Him in admiration of the Centurion's faith; as "He turned about" to look on the woman that had touched the hem of His garment; as He looked on the rich young man and loved him; as He looked round on His disciples when He charged them of the danger of riches[7]; as "He looked round" upon the Pharisees "with anger, being grieved at their hardness of heart," when He would heal the paralytic; as He "looked round" with affection on His disciples, when He would claim them as His own kindred; so did He now look on them with solemn earnestness. Origen mentions it as an action expressive of goodwill towards them, in like manner as when He first called them, He turned, and saw them following. Blessed, he says, is he to whom Christ turns, though it be to rebuke him! He looked on them, and "*rebuked Peter, saying*" (Mark), "*He said unto Peter*" (Matt.), "*Get thee behind Me, Satan*" (Matt., Mark). Thou tempter, who

[6] Rom. iii. 25. Orig. in Matt. Tom. xii. [7] Mark x. 21. 23.

art acting the part of Satan; or it may be spoken to Satan himself, who was then instigating Peter through his good affections, and the offence of the Cross. Origen explains it as thou "adversary," according to the Hebrew signification of the name. "*Thou art an offence unto Me*" (Matt.). So far from deprecation, every thought of avoidance is an offence. "*For thou savourest not*[8]"—thy thoughts, understandings, and affections are not according to—"*the things that be of God, but the things that be of men*" (Matt., Mark). For as the Heavens are higher than the earth, so are the thoughts of God higher than our thoughts in the mercies of the Cross. Some things were revealed to Peter of God, but not all: in some he still thought as man. Every thing human shrinks from pain and humiliation. It may be asked, how it is stated long after, that, "they understood none of these things[9];" whereas St. Peter now appears to understand and deprecate. The latter passage proves that they did not at all comprehend His Cross. But St. Peter understands enough to see that ill usage and suffering is meant. How any thing could be an offence to Christ, may be best left as a part of the mystery of His Agony and Passion. Origen says, Not that any thing can be an occasion of falling to Him Who "upholdeth all such as fall; and lifteth up all those that are down[1];" but that he who does or speaks any thing of the nature of an offence, may be an offence to one incapable of being offended[2]. There are four instances of St. Peter's falling; each of them after full assurance of faith.

As, on other occasions, He called unto Him the multitude, and inculcated on them some great principle[3], so

[8] *φρονεῖς*, thus *φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν.* Rom. viii. 7.
[9] Luke xviii. 34.
[2] In Matt. ad loc.
[1] Ps. cxlv. 14.
[3] See Mark vii. 14. Luke xii. 54.

now He states to all the doctrine of the Cross. For, as the disciples had come to the knowledge of Christ by bearing the Cross with Him; and as the offence of the Cross could only be overcome by the spirit of the Cross in each as bearing his own cross: and, as St. Peter, although he had come to that knowledge in which is eternal life, yet was not yet perfected; inasmuch as he had now been deprecating the Cross of his Lord; therefore, to disciples and the multitude it is now pronounced. According to St. Luke, indeed, it is stated to be spoken to the multitude; by St. Matthew, to the disciples; but St. Mark, in his usual minute mode of incidental description, explains how it is spoken to both; or rather, in like manner, as just previously, we find our Lord looked on the disciples, but spoke to St. Peter, so now, in the presence of the multitude, He addresses His disciples. "*And He said unto all*" (Luke), "*Then Jesus said unto His disciples*" (Matt.), "*And having called unto Him the multitude together with His disciples, He said unto them*" (Mark). But now, in the expressions made use of, there is, as in all such matters of importance, wonderful agreement and identity in all the accounts. "*If any one wishes to come after Me, let him deny himself, and take up his cross* (*day by day*," Luke), "*and follow Me*" (Matt., Mark, Luke). You say of the Cross, let it be far from Thee, but so far from this being the case, it must be brought home to each of you, and received into your own bosoms. Our Lord had once before mentioned this doctrine in sending forth His Apostles, although, of course, the full import of the expression was yet unknown, in Christ Himself bearing His Cross to be crucified, and others bearing it after Him; but, as a proverbial form of speech, it evidently implied patient endurance. Here is

it first introduced, in immediate connexion with the Cross of Christ, from which virtue goes forth. They are invited to bear Him company, as it were, in that sustaining of His Cross, "if not in deed," says St. Hilary, "yet in will." "If any man will, or wishes to, as showing," says St. Chrysostom, "that out of His loving-kindness to man, He would be served not by constraint, but of a willing mind." It is the will that gives the moral character to every action. "Must deny himself,"—his nature, because it is evil,—his former self, in ever pressing forward: "that they should deny themselves is," says St. Hilary, "that they should be unwilling to be that which they had begun to be. There may be virtue without self-denial; but increase in virtue there cannot be. But it may be asked, if they knew not of the Cross, nor had then confessed the Christ themselves, how could they have been sent forth on their mission? As the Baptist who knew Him not, yet, as the Herald prepared the way by repentance, so did these by mercy—each after their degree.

"*For whosoever will save his life, shall lose it. But whosoever shall lose his life for My sake*" (Matt., Mark, Luke), "*and the Gospel's*" (Mark), "*the same shall save it*" (Mark, Luke), "*he shall find it*" (Matt.). "*For what shall it profit a man if he gain the whole world*" (Matt., Mark, Luke) "*and lose his own soul*" (Matt., Mark), "*and lose himself, or be cast away?*" (Matt.) St. Matthew probably gives the strong Eastern form of speech, "shall find" his life[4]; while St. Mark and St. Luke render it in the less bold figure of the Classics. But there is a peculiar force in the expression, "he shall find it," as expressive of "salvation beyond all that they looked for," —the discovery of a treasure. St. Gregory well says, it is

[4] See Ministry, 2nd Year, p. 329.

as if it was said to the husbandman, "If you keep your seed, you lose it; if you sow it, you will find it again[5]." It is first spoken of martyrdom, and of him who shall sacrifice this temporal life for the sake of God; but from thence the principle extends to all sacrifices of bodily health, worldly advantage, reputation with men, for the sake of furthering the soul's spiritual health, treasure in heaven, and approbation of God. He shall lose himself, and be found in God. Security from temporal death is never held out; nor is it prayed for in the Church Services of Visitation and Burial. Thus Aristotle describes the good man as desirous indeed for life, but not that of his lower animal nature, but for that part of his living soul, which is noblest and best[6]. Here it is all connected with Christ's Cross, as if saying, he that is crucified with Me shall with Me rise again; nay, more than this, appear with Me in glory. Self-preservation—self-interest—the looking for reward, are essential to the being of man; and rightly directed essential to his well-being; all that is needful is, that those objects be his true preservation, true interest, true reward. For, as in all inferior matters men are governed by rewards and punishments, so is it with respect to the ultimate object of their existence.

The three motives by which men are actuated are ease, profit, and reputation, and by false shadows of these are led astray, as seeking for them in the world and not in Christ: having spoken of the two former our Lord now speaks more particularly of the last; in words often repeated by Him[7]. "*For whosoever shall be ashamed of Me, and of My words*" (Mark, Luke), "*in this generation, the adulterous and sinful*" (Mark), "*of him shall the Son*

[5] Hom. in Evan. xxxii. [6] Ethics, lib. ix. ch. iv.

[7] See Ministry, 2nd Year, pp. 190. 328.

of Man be ashamed, when He shall have come" (Mark, Luke), "*in the glory of His Father, with the Holy Angels*" (Mark); "*when He shall have come in His own glory, and* that *of the Father, and of the Holy Angels*" (Luke). In a similar mode of expression, as speaking of the angels, in a separate clause, St. Paul says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels[8]." He shall come in glory, not such as that of the Father, but in the Father's glory; "and if the glory be one," says St. Chrysostom, "then must the substance also be one[9]." And to this we may add, that if this expression, in St. Matthew and St. Mark, implies unity of Substance, that in St. Luke, when brought in harmony and juxtaposition with it, expresses, likewise, distinction of Persons. And again, the form of expression by which angels are introduced in St. Luke, indicates their separate glory in that manifestation; that in St. Mark, their attendance and ministry. "*For the Son of Man is about to come in the glory of His Father with His Angels*[1]. *And then shall He reward every* man *according to his works*" (Matt.); literally, in this place, according to his doing, or course of conduct.

But all this must have been, as yet, to the disciples, replete with mysteries, not to say of inextricable confusion. The error of the Jews, in which they became entangled by their own pride, as in a net, was their expectation of the Messiah in glory, and here there was afforded to the disciples some slight clue to unravel this difficulty. They had no sooner confessed their Lord's inconceivable dignity than they found themselves met by His no less unspeakable humiliations; and in explanation of all this, but

[8] 1 Tim. v. 21. [9] In Matt. Hom. lv.

[1] See Study of Gospels, P. v. § ii.

still dimly and indistinctly, as seen in the distance, they now have revealed to them another Coming in glory. And to support them in this, as yet, most incomprehensible and spiritual, to men used to carnal interpretations of God's word, is given immediate and sensible manifestation. "*And He said unto them*" (Mark), "*Verily, I say unto you*" (Matt., Mark), "*But I tell you of a truth*" (Luke), "*There are some of those who stand here which shall not taste of death, until they see*" (Matt., Mark, Luke) "*the Kingdom of God*" (Mark, Luke) "*coming in power*" (Mark), "*the Son of Man coming in His Kingdom*" (Matt.).

These words must be explained in a manner precisely similar to other interpretations of prophecy, in the growing development of manifold senses, or rather in the gradual unfolding of their full meaning. For events, distant in time, become united in prophecy, as to the eye of God, with Whom all things are present. And it is remarkable that, like the discourses on the Mount of Olives, respecting the Advent of Christ, the expressions are such that, when explained, with regard to any one fulfilment only, they leave some point so deficient, or discordant, as to make one look out for some other more adequate fulfilment. Thus, that the words are spoken respecting our Lord's final Advent on the Day of Judgment, there can be no doubt, because they are spoken in furtherance of what He had now just said, of the Son of Man coming in the glory of the Father with the Holy Angels; at which time He will reward every man according to his work. The words are but a continuation of the same. It is evident that nothing short of this fulfilment can carry out the words, as being a further explanation of the passage in which they occur; for in no

prior or inferior sense do they convey an adequate motive for conduct, for which purpose they are introduced. The expression, "If any man keep My saying, he shall never taste of death[2]"—proves that the words would be capable of this sense, that the Apostles should see that Coming in Glory at the Judgment.

But, again, that this sense alone cannot be an adequate interpretation of the passage, appears from the very form of expression; for the words, "There are some of those who stand here," marks something peculiar to a few only, in exception from Apostles or disciples generally; and the term, "taste of death," recorded by each Evangelist, seems to imply the temporal death of the body, that foretaste or slight participation of death which is to the good. "By the word taste," says St. Hilary, "intimating the slight libation of death in the faithful[3]." In this sense it is applied to our Lord's death, "That He should taste death for every man[4]." Now, we know that Christ's coming in His Kingdom is often spoken of the establishment of His visible and spiritual Kingdom at the destruction of Jerusalem; it, therefore, seems to receive a most appropriate fulfilment in St. John's surviving till that time; in the same manner as afterwards of St. John, "If he tarry till I come, what is that to thee?" as if He had said, Nor think it long before this, My coming in My visible kingdom on earth, shall be established, for it shall be even in this generation; similar to that saying, "This generation shall not pass till all be fulfilled." And the expression of "some," when one only is meant, is found in other places, as where Judas is spoken of; or St. Peter. We have the authority of St. Gregory for this sense, for he interprets "the Kingdom of Heaven" to mean "the

[2] John viii. 52. [3] In Matt. ad loc. [4] Heb. ii. 9.

present Church; and because some of His disciples were to live so long in the body as to behold its establishment, there is afforded them this consolatory promise[5]." We may, therefore, conclude, that the words were intended to include both of these fulfilments.

But, again, there is something in the terms wherein the passage occurs, which indicates both of these to be inadequate, as taken separately, to their full meaning. From the expressions of all three Evangelists, it manifestly has a reference to something that occurs a few days afterwards: when He should afford them a visible manifestation of His glorified Body, such as it will appear, it may be, in His Kingdom on the Day of Judgment. This manifestation He did not at once and immediately afford them, but after a few days; for He is always used to give tokens of His Comings beforehand, and send notices of them by type or prophecy; as after the Resurrection He announced that they should "Go into Galilee," and there they should see Him[6]. By these means their hearts were prepared, their desires drawn forth, and there was prophecy fulfilled as showing thereby His foreknowledge and purpose. In this latter sense St. Chrysostom explains it, saying, that, "He was willing to assure their very sight, and to show what kind of glory that is wherewith He is to come, so far as it was possible for them to learn[7]." St. Hilary, "There was need of a true and manifest example, that the loss of things present might be desirable from the certain gain of things future[8]." And St. Jerome, that, as He had spoken of things far distant in His coming in His Kingdom, "He compensates for their present fears by a present reward;" "that such as

[5] Hom. in Ev. xxxii. 4.
[6] See also pp. 30, 31.
[7] In Matt. Hom. lvi.
[8] In Matt. ad loc.

He shall be when He comes hereafter, may, on account of their unbelief, be shown in present time[9]." Theophylact, that, in speaking of the coming of His Kingdom, He said this of His Transfiguration, which was a showing forth, beforehand, of His second coming. St. Augustin, that the expression, "some shall not taste of death," was spoken of those three whom He took up into the Mount[1]. And Origen, alluding, by the way, to this, as the obvious meaning, explains St. Mark's words of the Kingdom "coming in power," as applicable to the presence of Moses and Elias, being like the body-guard attendant on the appearing of a Great King. The whole passage, indeed, taken in conjunction with the preceding appeals, is like sensibly setting before them what St. Paul says, "For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." And we have the record of two out of the three Apostles alluding to this manifestation, as that in which they had been eye-witnesses, of the Coming of Christ in His Kingdom. "The Word was made flesh," says St. John, "and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten[2]." St. Peter, in speaking of His power and coming, adds, we "were eye-witnesses of His Majesty," "when there came such a Voice to Him from the excellent glory; and this Voice which came from heaven we heard[3]."

But, now, if this last interpretation be the most obvious, yet it cannot be the only fulfilment; it is but partial and incomplete; for it does not, of itself alone, carry on the subject of Judgment and final retribution,

[9] In Matt. ad loc.
[1] Serm. lxxviii.
[2] John i. 14.
[3] 2 Pet. i. 16—18.

in which it is introduced. Nor, again, does a circumstance, that was to occur but a few days after, afford a sufficient explanation for the use of terms alluding to the more distant period of their deaths; which evidently carry it on to the second explanation given. This second is to us that visible manifestation of Christ, as coming in the Kingdom, even whilst we are in the flesh, which the Transfiguration was to the Apostles.

SECTION XII

THE TRANSFIGURATION

"*And after six days*" (Matt., Mark), "*And it came to pass about an eight days after these sayings*" (Luke). The six days of the two first Evangelists, and the eight days of St. Luke, seem to denote the same space of time, signifying one week, the latter enumerating the first and last day, and the others the intervening days only. St. Chrysostom notices that the terms fully agree together, and thus explains them [4]. As does likewise St. Augustin [5], and St. Jerome. Why all the three Evangelists, even with this discrepancy, should be so particular in specifying time is a mysterious subject. It probably means the same day in the following week, and that day the most marked of the week; and therefore we might suppose our own Sunday; that the Confession of St. Peter, together with the conversation afterwards recorded, occurred on the Lord's Day, and this manifestation on the next following:—"the eighth day which," St. Augustin says,

[4] Hom. in Matt. lvi. 2. [5] De Cons. Ev. Lib. iii. 12

"signifies that new life which is to be at the end of the world[6]." It is thus used by St. John to specify two following Sundays: "And after eight days[7]." And the words "after six days" are no less expressive, for we all know the six days intimate the period of the world. Nor is it without signification in the Old Testament on a similar occasion. "The glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day He called unto Moses out of the midst of the cloud[8]." There may be Divine meaning even in the variation or discrepancy of the numbers, for it partakes of the hallowed rest of God, which is after the six; and that which shall be hereafter, when the new heavens and the new earth come in on the Eighth Day. Thus, Origen says, that the six days being the creation of the visible world; it is passing from the things which are seen and temporal; loving not the world, nor the things that are in the world; being taken by Jesus and led up into the Mount by Him[9]. And "so will He appear to those who watch the six days of toil with Him." Such words would apply to our Lord's day, on which the Light was made. And if Origen speaks of the days of Creation, St. Hilary carries this on to the period of its existence. "After the evolution of the six thousand years, the glory of the Heavenly kingdom is prefigured[1]."

After six days, "*Jesus taketh* with Him *Peter and James and John*" (Matt.) "*his brother*" (Matt.). These two Evangelists, perhaps from being habituated to James as

[6] See Resurrection, pp. 257-265. Nativity, p. 424. Holy Week, p. 295. Study of Gospels, p. 159.

[7] John xx. 26.

[8] Exod. xxiv. 16.

[9] In Matt. Tom. xii. 36.

[1] In Matt. xvii. 2.

the elder brother, or from some higher reason, place him before John; but St. Luke, probably from the relative pre-eminence which St. John had received after the death of James, reverses this. "*And having taken Peter and John and James, He went up into the mountain*" (Luke). From the other two, it would not appear to be any mountain to which they had been before accustomed. "*And He bringeth them up into an high mountain, apart*" (Matt., Mark), "*by themselves*" (Mark). It is remarkable that St. Peter designates it by the term applied to the Mount Sinai, Horeb, and Sion, of the Old Testament, "when we were with Him in the Holy Mount[2];" which seems to distinguish it among the other mountains of the Gospel, that of the Beatitudes, of the Loaves, and Mount of Olives. Although there is no early tradition that records it, yet Mount Tabor has long been marked as the spot, which Maundrell speaks of as "standing by itself, about two or three furlongs within the Plain of Esdraelon;" he speaks of a very laborious ascent, which took up near an hour, with "a plain area at top;"—"one furlong in breadth, and two in length." Such an isolated mountain in the midst of a plain, seems well to coincide with the description of "an high mountain, apart by themselves."

The reason for the selection of these three which Chrysostom gives, is—St. Peter, for his great love of his Lord; St. John, for the great love of his Lord to him; and St. James, as so soon "to drink of that cup" which his Master drank of by his martyrdom. Theophylact, mentioning the same, adds of St. James another reason, not his martyrdom, but the cause for which he was selected for martyrdom by Herod, viz. in order to please the Jews, "which must have been owing to some singular pre-eminence." The

[2] 2 Pet. i. 18.

keys given to St. Peter, the Virgin-Mother consigned to St. John, which St. Ambrose mentions; and we may add, St. James's early martyrdom, seem rather the results than the causes of this distinction. Perhaps we may connect it with the circumstance of their being also the three witnesses of His Agony, when His countenance was marred beyond the sons of men. To support them, as St. Leo says more generally, under the scandal of the Cross. To console Peter and the others, says Chrysostom, in their dread of the Passion. It was indeed in this respect, like our Lord's Resurrection, as being manifested, not to all, but to a few "witnesses chosen of God." Perhaps the number had some mysterious relation to the doctrine of the Trinity; and to that expression connected with it, "that, by the mouth of two or three witnesses, every word might be established." St. Hilary and St. Ambrose both speak of the three as representing the three sons of Noah, or those chosen out of the whole race of mankind. To which some add the small number of the elect.

The reasons for this manifestation one may partly discern. St. Peter, notwithstanding his confession, had stumbled at the Cross, nor could he realize the departure of the Law and the Prophets; and the Pharisees accused Christ of being contrary to them; but here they are introduced as ministering to Christ, partaking of His glory, and then, departing, leave Christ alone in His Church. Again, He had called them not to be exalted, but to suffer, and said that he who would lose his life for His sake should find it; and here, by adducing the two saints who had been so zealous against the world, He shows how they had found that life which is hid in Christ. Moreover there was a peculiar fitness now: for to see Christ glorified, belongs to the sons of God, and to confess the Godhead of Christ, is

to be born of God[3]. For it is evidently in connexion with the confession, by which we are made capable of being transformed into the beholding of that glory. It was also a practical answer to the speculative difficulties on the Resurrection of the body, for here are the same bodies yet glorified. The Transfiguration was doubtless out of singular mercy and condescension to mankind, so weak and slow are our minds to realize the Incarnation, together with the Judgment and glory to be revealed: and this sensible manifestation assists our minds as no words could have done. St. Jerome says, "He was now seen by the Apostles, as He will be hereafter seen in Judgment[4]." Yet it was not, we must suppose, the glory of God as it will be revealed, but only a visible sign of it; for as St. Leo says, "That ineffable and inapproachable vision itself of the very Godhead, which is reserved for the pure in heart unto eternal life, they could by no means behold, while encompassed with this mortal flesh[5]."

And now, as St. Luke had mentioned our Lord's praying at His Baptism, and before the Confession of St. Peter, so does he introduce it here as the object of His retirement. He went up with them "into the mountain," "*to pray. And it came to pass*," he adds, "*as He was praying, the form*," or appearance, "*of His countenance was other*," than it had been before (Luke). "*And He was transfigured*," or transformed, "*before them*" (Matt., Mark). Not that His features were changed, but that a certain unspeakable effulgence and emanation of the Godhead encompassed Him with that effluence from the indwelling Light[6]. Let no one suppose, says St. Jerome, that He lost His former form and lineaments, or laid aside His bodily reality, taking

[3] 1 John iii. 2.
[4] In Matt. ad loc.
[5] Serm. De Transfig.
[6] See Resurrection, pp. 224, 225.

upon Him a body spiritual and ethereal. But as the Evangelist describes, it was the change of a glory on His countenance and vesture, not a taking away of the substance [7]. It is "as He was praying" that He became thus changed, as by prayer arises in men that inward disposing to the illumination of God. Then the children of light, and they who would put on the armour of light, are illumined by His countenance within them. Prayer, says Quesnel, is the key to Divine mysteries, to the discerning of Christ in the Law and the Prophets. "*And His countenance did shine as the sun*" (Matt.). "*And His clothing* was *white, exceeding brilliant*" (Luke), of dazzling or sparkling brightness. "*And His garments became white as the light*" (Matt.). "Thou hast clothed Thyself with light, like as with a garment." Perhaps it is St. Peter's own description in St. Mark. "*And His garments became glittering ;*"—the word thus translated (στίλβοντα) is used in the Septuagint, of the effect of the sun shining on golden and brazen shields [8], "*exceeding white as snow,*" as the snow in the sun's rays : "*of such a kind as no fuller on earth can whiten*" (Mark). The same expression occurs in the Revelation of the raiment of the redeemed :—"They have washed their robes and made them white (ἐλεύκαναν) in the Blood of the Lamb." The words of the penitent are : "Thou shalt wash me, and I shall be whiter than snow." Thus are Christians to be made like unto Christ: "We know not yet what we shall be ; but we know that when He shall appear, we shall be like Him." It is said of the righteous, that "they shall shine as the sun." This radiance was of no created light, but that which was before the sun was made, or the light ; and from before which the sun itself shall depart at the last day. It was as

[7] In Matt. ad loc.

[8] 1 Macc. vi. 39.

signifying, says St. Augustin, that He is that light which lighteth every man that cometh into the world [9]. His raiment is the Church; for, unless the raiment be contained by him who is clothed therewith, it falls to the ground. It was by touching the hem of this His garment that the woman with the issue of blood was healed. And what wonder that, by the white garments, the Church be signified, when the Prophet Isaiah says, "Though your sins be as scarlet, they shall be made as white as snow [1]"? In another place, speaking of the expression in the Psalms, "He giveth snow like wool," St. Augustin says, "that He may present unto Himself a glorious Church, having neither spot nor wrinkle [2], He will make her a robe of that wool which He hath predestined in the snow [3]." In furtherance of this opinion, we know that, at the Crucifixion, His raiment is interpreted of the Church. But by Origen, the effulgence of our Lord's garments is beautifully said to represent His Gospels, whereby, as with a garment of light, His Divine Person, His sayings and doings, are clothed in His sojournings below with the Apostles. St. Ambrose also applies it in the same manner.

Not only was there this miraculous glory, but as St. Paul was given to see Him "above the brightness of the Sun," while others could not, the disciples also themselves were miraculously sustained to be able to look on that glory as if it were of the sun, present with them: so as not only to be able to bear witness to the same Body being changed; but in its radiance to behold now developed two other forms; whom they recognized, either from supernatural knowledge then vouchsafed, or from some previous knowledge from the representation of those

[9] John i. 9.
[2] Eph. v. 27.
[1] Isa. i. 18. Serm. lxxviii. 2.
[3] Enarr. in Ps. cxlvii. 23.

two. They were those of whom an inquiring mind among the Jews might have supposed some mystery, on account of their miraculous departures, as if in some hidden manner reserved for this appearing. But to the question how they could have known Moses and Elias, whom they had never seen, St. Ambrose has a very remarkable answer:—that it was through that Majesty that came over them, as intimating that thus in the future glory, men will know each other whom they never before had seen. "*And, behold*" (Matt., Luke), as if in sudden vision coming forth before them—"*two men were talking with Him, which were Moses and Elias*" (Luke). "*There were seen by them Moses and Elias*" (Matt., Mark), "*talking with Him*" (Matt.). "*And they were talking with Jesus*" (Mark). Differences of time had vanished in that light of His Presence, and they were united with those who had lived so long before, as it will be on the Day of Judgment. And here St. Luke alone comes in to describe things of exceeding interest, for not only was it given them to know who these Divine persons were, thus appearing with Christ, but also to hear as it were in ecstatic vision, yet having their eyes open, and in broad day, the subject of their discourse with Him. "*Who being seen in glory, were speaking of His departure, which He was about to fulfil in Jerusalem. But Peter and they that were with Him were heavy with sleep.*" Any thing of overpowering interest has this effect,—independently of higher Divine reasons contained in the circumstance. If by excessive light the eyes are darkened; the soul of man in the flesh may be overwhelmed by the Divine glory. "*And when they were awake, they saw His glory, and the two men that stood with Him*" (Luke). They saw His Form being changed into glory, and the two

men with Him, as their sleep came on; for it is said distinctly, that He was changed "before them," which intimates while they were beholding; and it is said to have been "as He was praying," as the circumstance in which they perceived it. And then as they awoke, they again beheld them in great distinctness, with senses recovered from the first overwhelming impression.

Without our attempting to fathom the full meaning of Moses and Elias conversing with Him "respecting His departure" (or Exodus as it is in the Greek), it is evident that it may represent in type that the subject of the Law and the Prophets is that of our Lord and His death, on which He had been speaking to His disciples, and which they were so loth to understand. As after the Resurrection to the Eleven and to the two going to Emmaus He showed how all must be fulfilled which was written in the Law by Moses and the Prophets concerning Him. Again, it is from Him, as seen in the Gospels or in His Church, that the Law and the Prophets derive their light and glory. And Origen and St. Ambrose would carry on the spiritual interpretation as fulfilled in us, when in heart and mind we ascend with Christ above earthly things and behold His glory, discerning the spiritual sense in the Law as agreeing with His teaching; and finding in the Prophets the hidden wisdom of Christ. Moreover there had been something remarkable in the departures both of Moses and Elias; that the latter was from the earth translated in fire; and no sepulchre was known of the former; but it is mysteriously intimated, that his body was in the care of Michael the Archangel. In this respect, both together types of Christ, in that He died and also ascended. Again, as the two appear together with Christ, with bodies glorified, and in some sense ransomed from

the grave; so both were remarkable, as our Lord Himself, for the fast of forty days. So closely allied to bodies mortified is the sense of their being glorified. Might it not also intimate that Moses and Elias will come forward at the Judgment? for our Lord said to the Jews, "There is one that accuseth you, even Moses, in whom ye trust:" and Elias will, we know, in some sense, precede the Judgment. Moses having died, and Elias not, Ludolphus takes them as representatives of the quick and the dead, who will be present before Christ in the Judgment. Chrysostom also says, that Christ was manifesting His power over the dead and the living, by bringing him that had died, and him that had not suffered death. St. Jerome, that the Jews had asked for a sign, and the sign is given to the faith of disciples, such as was offered to Ahaz; a sign from above, in bringing Elias down from where he had ascended; and Moses from below. More comprehensively it is said, "That Christ from every side might receive testimony; from Heaven, the Father's voice; from the skies, the cloud; from Paradise, Elias; from the earth, Apostles; from Hell, Moses[4]." Finally, it may be noticed, that, as these two now bear witness to Christ from the unseen world; so the two mysterious witnesses, clothed in sackcloth, in the Revelation, have attributes ascribed to them both, of Moses and also of Elias; for "They have power to shut Heaven that it rain not," as Elias: "and have power over waters to turn them to blood, and to smite the earth with all plagues," as Moses did[5]. But here in mercy, there in wrath; here clothed in light, there in sackcloth.

From an expression in St. Luke, it appears that these two were in the act of departure when that mysterious

[4] De Vita Christi, P. ii. c. iii.

[5] Rev. xi. 6.

saying occurred, which, whatever other meaning it contained, is expressive of a desire for their longer stay. It seems, notwithstanding their feeling of overwhelming awe, in this respect different from St. Peter's, "Depart from me, for I am a sinful man," at the first or earlier manifestation of Godhead. "*And it came to pass, as they were departing from Him*" (Luke), "*Peter* (*answered and*," Matt., Mark) "*said to Jesus; Master, it is good for us to be here*" (Matt., Mark, Luke). "*If Thou wilt*" (Matt.), "*Let us make* (*here*," Matt.) "*three habitations*," for so the word is rendered in another place[6]. "*For Thee one, and for Moses one, and one for Elias*" (Matt., Mark, Luke), "*not knowing what he said*" (Luke). "*For he wist not what to say, for they were sore afraid*" (Mark); beside themselves, or overwhelmed from fear. The expression usually and properly rendered "tabernacles," or shrines, where it is translated "habitations" seems to have the meaning of a sacred mansion. The passage, perhaps, nearest to the meaning here is that in the Revelation: "Behold, the tabernacle of God is with men[7]." In the Prophet Daniel, it is said of Antichrist: "He shall plant the tabernacles of His palace in the glorious holy mountain[8]." Although St. Peter himself knew not what he said, yet the solemn record of his words intimates that they were not to fall to the ground, for some sacred reason, but were spoken Divinely. The difficulty here, on the surface, is, that the mention of the "three tabernacles" seems to put together our Lord with two of His creatures, who partook of His Glory. And the expression was like that of one who would welcome three Sacred Guests, as those who came to Abraham. In many ways parity of relation might be explained. Perhaps Peter spake of

[6] Luke xvi. 9. [7] Rev. xxi. 3. [8] Dan. xi. 45.

three tabernacles as the three dispensations, two of which are departing, which he would almost wish to retain. It was like the wish of a Jew, like St. Peter himself after the Resurrection, as desiring still for the Law and the Prophets, for Moses and Elias to remain, not seeing that there was to be, from henceforth, but one tabernacle, that which descends from Heaven—the dispensation of the Spirit, the Cloud and the Voice from Heaven. Might it not be that he thus thought to separate what God had made one? So Augustin seems to consider it. And possibly there might have been some latent mysterious thought of the Trinity in his mind. "Seek not," says St. Jerome, "for three tabernacles, when one is the tabernacle of the Gospels, in which are the Law and the Prophets. But, if thou seekest three tabernacles, put not together the servant with the Master, but make three tabernacles, yea, rather one, for the Father, and the Son, and the Holy Spirit, whose Godhead is One; and let that one tabernacle be in thy breast[9]." Origen supposes that this saying of St. Peter's was not from that good Spirit whereby he made the good confession. Both he, St. Chrysostom, and others suppose it was from the same latent thought, as his saying, "That be far from Thee, Lord;" as embracing the crown rather than the Cross; not knowing that crown was one of thorns. But, St. Ambrose says, that, "although he knew not what he said, yet dutiful was the offer. And devotion so great was pleasing unto God[1]." St. Augustin explains it as the natural wish to stay in the solitude of that mountain, where there was rest with Christ, apart from the labours and sorrows that were below. And that his saying of the three tabernacles was answered not by Christ Himself;

[9] In Matt. xvii. [1] In Luc. ad loc.

but from the bright Cloud. "Whereby the Heavenly response showed, We are but One, which human sense was seeking to divide. The Word of God is Christ; and that Word is in the Law and in the Prophets." "He understood not yet the Unity of the Law, the Prophets, and the Gospel." And again, "That he should not seek his own profit, but the profit of many, that they might be saved[2]; this it is which Peter understood not, when he desired in the mountain to live with Christ. This, O Peter, He kept for thee after death. But, now, He Himself says, "Descend to labour on the earth, to serve, to be despised, to be crucified[3]."

St. Augustin, in his Sermon on the Transfiguration, and Origen, in his Commentary, speak as if Moses and Elias were still present with the Cloud that overshadowed them; but, from St. Luke, it appears that they were already in the act of departing previous to its coming on; which, indeed, Augustin notices in his Harmony; as, also, does St. Ambrose, on St. Luke. They "were departing" when St. Peter spake. And "*while he was yet thus speaking*" (Matt., Luke), "*Behold a bright Cloud overshadowed them*" (Matt.); literally, "full of light," not "the thick cloud," "the pavilion in dark waters;" but, as smoke arises from fire, so a cloud from the exceeding Light, the secret tabernacle, where God is, a lustrous Cloud of great glory. "*There was a Cloud that overshadowed them*" (Mark, Luke). "*And they feared as they entered into the Cloud*" (Luke). No sooner had St. Peter spoken those words, of making the tabernacles, words which he understood not, nay, before they were fully uttered, the Divine Cloud appears. In like manner was it with Moses and with Solomon. "So Moses finished

[2] 1 Cor. x. 33. [3] Ser. lxxviii. lxxix.

the work; then a Cloud covered the tent; and the glory of the Lord filled the tabernacle[4]." And Solomon had no sooner completed the Temple than the Cloud appeared[5]. It is as if expressing that man must co-operate with God; and God will meet and co-operate with him in answer; or rather, the Spirit in man preventing on earth, and crowning His own work from Heaven. But Christ often fulfils the words, not after the meaning of man, but in His own higher sense: Peter spoke of earthly tabernacles, but God gave a heavenly one; he asked of making tabernacles, but there descended from Heaven the "tabernacle not made with hands." St. Chrysostom notices of the Cloud, that it was a bright Cloud, not as on Mount Sinai, where "Moses entered into the Cloud, and into the thick darkness: and as a vapour, so went up the smoke[6];" but here, where it is His desire not to overawe, but to teach, it is a bright Cloud[7]. The same writer calls it "the Light unspeakable and the Voice." St. Peter speaks of it as "a Voice from the excellent Glory[8]." The Shechinah it may be; as needing, from henceforth, no earthly tabernacle or local temple, but to be found by those who worship in spirit and in truth; as ever present in the Descending Cloud; the tabernacle of the Blessed Trinity; to overshadow and enlighten, as it did the children of Israel in the wilderness. Origen speaks of the bright Cloud as the power of the Father, or the Holy Spirit. And further represents it as a specimen or type of the future Resurrection; for a bright Cloud overshadoweth the righteous, who shall be at the same time both sheltered by It and enlightened[9].

[4] Exod. xl. 34.
[5] 2 Chron. v. 14.
[6] Exod. xx. 21; xix. 18.
[7] Hom. in Matt. lvi.
[8] 2 Pet. i. 17.
[9] In Matt. ad loc.

St. Ambrose says, "It is the overshadowing of the Spirit of God, which darkens not, but reveals things hidden." The Same of which the Angel spake, "The power of the Highest shall overshadow thee." "That luminous Cloud which watereth not with pluvial drops, but from which the dew of faith watereth the minds of men by the Voice of Almighty God from the Cloud[1]." "The bright Cloud," says Cornelius, "represents the Holy Spirit, as it illuminates, covers, overshadows, renders fruitful in every good work. And, moreover, makes blessed and glorifies[2]."

"*And behold*" (Matt.) "*there came*" (Mark, Luke) "*a Voice out of the Cloud, saying, This is My Son, the Beloved*[3] (*in Whom I am well pleased*," Matt.), "*Hear ye Him*" (Matt., Mark, Luke). Perhaps, in some degree, as correcting St. Peter, who had spoken of material tabernacles for Moses and Elias; implying, that He Who, "in times past, spake unto the fathers by the Prophets, hath, in these days, spoken unto us by His Son[4]." Here, therefore, is that Prophet of whom Moses spake, adding, "Unto Him shall ye hearken[5]." Although the Law and the Prophets spake together with Jesus, enlightened by His Light, kindled by His Grace, testifying unto Him, yet when they depart, then the Holy Spirit speaks in the Church, or the Father in the Holy Spirit, saying, "Hear ye Him." Or as St. Augustin, "When the Gospel speaks, think ye that it is the Cloud, from whence unto us the Voice sounded? Him let us hear; let us do what He says; let us hope for what He hath

[1] Exp. in Luc. vii. 20.
[2] In Matt. xvii. See Holy Week, pp. 296-298.
[3] See Nativity, p. 233.
[4] Heb. i. 2.
[5] Deut. xviii. 15.

promised[6]." And again: Christ speaks not, but the Voice is heard out of the Cloud; now, we know that the Clouds are usually interpreted spiritually of Prophets and teachers of God, whereby, "He maketh the clouds His Chariot[7];" it is, therefore, to be thus in His Church, not that Christ Himself will speak, but through the "Cloud of witnesses" the Voice will be heard, saying, Hear ye Him. Nor does Christ bear witness of Himself, but, in distinction from this, said, "The Father beareth witness of Me." The testimony of the Divine Voice, at our Lord's Baptism, although it is the same in St. Matthew on both occasions, yet, in the other two Evangelists, there is this difference, that, on the former, our Lord Himself is spoken to by the Voice, "Thou art My Son;" but here it is, "This is My Son." For now, the Apostles had been chosen as witnesses, and were grounded on the Rock. He is the "Son," in distinction from His servants, who have departed; and He is "the Beloved," notwithstanding the sufferings He shall undergo, as one deserted of God; there is One Who loveth with more than the love of Peter, Who deprecated His Cross. "In Whom I am well pleased," in Whose sacrifice is perfect satisfaction, for whatever pleaseth God pleaseth only as in Him. But all this manifestation on the Mount,—the Cloud, the Voice, and Moses and Elias with Him;—these things have not for their object testimony to the Son of God, for that St. Peter had confessed already; but are as an evidence of what He had said, that He should come in the glory of His Father to Judgment. And, with this reference, it is said, "Hear ye Him," because, as Christ says, "the Word that I have spoken, the same shall judge him at the last

[6] Serm. lxxix. [7] Ps. civ. 3.

Day." "Hear ye Him" now, because hereafter He will judge. Moreover, as setting forth the Resurrection, it is to the Apostles as the glimpse of the promised land afforded beforehand to Moses in the distance. And Ludolphus explains the correspondence with our Lord's Baptism, in that, the Transfiguration is the sacrament of the second regeneration, which will be at the Resurrection; when he, who, at Baptism, receives the faith in the simplicity of the Dove, shall, at the Resurrection, be under the refreshing and enlightening of the Cloud; or therein be admitted, to behold the vision of God. It is observable, that, when the Blessed Trinity are thus manifested in their operations, that the Holy Spirit is set forth in a varied symbol; at the Creation brooding on the waters, as giving life[8]; at our Lord's Baptism, in the innocence of the Dove from heaven; at Pentecost, with the sound of wind, and the fiery tongues, as speaking of powerful manifestation; but here, to the "sons of thunder" from the Cloud the Voice is heard. Whereas, in all these, the Son of Man is the Same, as not appearing in the emblem or vision, but in the reality of a Divine and Human Person: in the Creation as speaking of making man in Our own Image; in Baptism, as praying; in the Transfiguration, as glorified; at Pentecost, as Crucified and Risen; yet, in all, One and the Same.

"*And the disciples, when they heard* it, *fell on their face; and were exceedingly afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes*" (Matt.). But the other two Evangelists, making no mention of this circumstance, merely add: "*And of a sudden, when they looked around*" (Mark), "*they saw no one*" (Matt., Mark) "*any more*" (Mark), "*save*

[8] See Nativity, pp. 240, 241.

Jesus only" (Matt., Mark), "*with themselves*" (Mark). "*And when the voice was passed Jesus was found alone*" (Luke). For, at the end, as St. Augustin interprets it, the Law and the Prophets, which have spoken of Christ's death and resurrection, will have passed; Christ alone will remain; and God will be All in All. "Jesus was found alone; for all perfection," says St. Ambrose, "in the end is to unity. For this the Lord prays at last to the Father, that we all may be One. Not Moses and Elias only, but we also are One in Christ. From the Word they had their beginning; in the Word they end. 'For Christ is the end of the Law for righteousness to every one that believeth[9].'" And St. Jerome, "For, after the shadow of the Law and the Prophets (which, with a veil, had covered the Apostles) both in the Gospels are found[1]." Ludolphus, too, more fully, when Moses and Elias had vanished, and the cloud was removed, Jesus alone remained; for, when the shadow of the Law and the Prophets had departed, which had covered the Apostles as with a cloud, they beheld Him, and the Scripture was revealed.

"They feared as they entered the Cloud;" and when they heard the Voice they "were exceedingly afraid;" thus it is when men enter into that Cloud which is death; and are brought into God's nearer Presence; the voice of nature is, "My flesh trembleth for fear of Thee, and I am afraid of Thy judgments[2]." Till raised up by Christ, the Mediator between God and man; restored to life by that touch whereby He wrought so many miracles; that Communication of His Flesh, replete with Godhead, which raises the dead. Their falling to the earth, says St. Augustin,

[9] Rom. x. 4. Exp. in Luc. vii. 21.

[1] In Matt. ad loc.

[2] Ps. cxix. 120.

signifies our death; and the Lord awakening them, our Resurrection[3]. St. Ambrose, "Perhaps, on this account, they were heavy with sleep, that they might behold the semblance of Resurrection after life[4]." It appears from the three narratives, that they were twice overpowered and fallen to the ground; first, expressly with sleep; afterwards, from terror. For, on the first occasion, St. Luke says, that they saw, on awaking, the two men; the other Evangelists, that, afterwards, on their being raised from the earth, by the Hand of Christ, on looking around, they saw Jesus only. Nothing is, on this last occasion, said of sleep; yet, it may be the same in both, from senses overpowered and lost; as it is expressed in the Prophet Daniel, in a passage much corresponding, "My comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of His words: then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me[5]." On the two other occasions in the Gospels, when the Divine Voice was heard, there was not this awful falling to the ground; but the beloved Disciple, in the Revelation, "fell at His feet as dead," and "the four-and-twenty Elders fall down before Him[6]." As Daniel, the "man greatly beloved;" and Abraham also, in a vision with God; Isaiah too, and Ezekiel. This is instructive; it is the good that tremble at God's Presence, as being most sensible of His near approach. But it is, as at the Resurrection, "fear with great joy." As, at the same time, when Peter says with joy, "It is good for us to be here," being filled with joy at being eye-witnesses of that glory, they were, it is added,

[3] Serm. lxxviii.
[4] Exp. in Luc. lib. vii. 17.
[5] Dan. x. 8—10.
[6] Rev. i. 17; iv. 10.

"exceedingly afraid." And now, afterwards, there is raising up and encouragement in that fear. Again, all human glory, or satisfaction, is tempered with humiliation. No sooner had they confessed His Godhead, than they were warned of His Cross. And, afterwards, every thing that may raise a feeling of exultation is tempered with fear and sorrow. The marks of His Passion are seen in His glorified Body. As the Voice from Heaven, at His Baptism, preceded the Temptation; so this manifestation precedes the fiery trial; and, again, the Divine Voice marks the commencing week of His Passion. So must it be with His disciples; they who would be partakers of His glory must drink of His Cup of suffering.

"*And, as they were coming down from the mountain*" (Matt., Mark), "*Jesus charged them, saying, Tell no man the vision*" (Matt.). Or, as St. Mark explains, the meaning of the word translated "vision," "*He charged them that they should tell no man what things they had seen*" (Mark) "*until the Son of Man had risen from the dead*" (Matt., Mark). But to cherish that revelation in their secret heart as seed sown. "*And they kept that saying with themselves, questioning one with another what the rising from the dead should mean*" (Mark). This St. Mark introduces like an incidental observation of St. Peter himself, on looking back with interest on those days. "*And they kept silence* on the subject; *and told no man, in those days, any thing of what they had seen*" (Luke). Independently of those reasons, in the Divine economy, which required His Godhead to be kept secret, it contains also a sacred lesson; thus St. Paul, under great constraint and unwillingly, speaks of "the visions and revelations of the Lord,"—of being "caught up into the third Heaven,"—of Paradise, and "unspeakable words;" but adds,

"Most gladly will I glory in mine infirmities, that the power of Christ may rest upon me[7]."

"*And they*" (Mark), "*And His disciples*" (Matt.), "*asked Him, saying, Why, then, say the Scribes, that Elias must first come?*" (Matt., Mark.) The reason for this question is not very evident. It may be, that the expectation of the coming of Elias, which was now so general, was always connected with the rising from the Dead; the subject on which they were now "questioning among themselves." Or, secondly, it might be, that, having seen Elias on the Mount, coming and disappearing, they wished to know how this, his coming, could be reconciled with that which the Scribes expected. Or, thirdly, it might be, that now, by the Transfiguration being fully assured of the coming in of the Kingdom, they immediately think of that difficulty which the Scribes had always thrown as a stumbling-block before them; viz. that Elias must first come; as the last words of the Old Testament had left on record. This point, therefore, they wished to be explained[8].

"*And Jesus*" (Matt.) "*He answered and said unto them, Elias truly*" (Matt., Mark) "*first cometh and restoreth*" (Mark), "*shall first come and restore*" (Matt.), "*all things*" (Matt., Mark). It is spoken in the future tense of that coming of Elias, which is to be before the second Advent. As St. Chrysostom well explains it, that, before the first Advent, came John "in the spirit and power of Elias," fulfilling his ministry; but that the Prophet Malachi more closely speaks of the true Elias himself before the last Coming; for he says, "the Tishbite," whereas John was not a Tishbite: and it is "lest I come and smite the earth with a curse," which can only

[7] 2 Cor. xii. 9.

[8] See Passion, pp. 351, 352. Ministry, 2nd Year, pp. 117, 118.

refer to the coming in Judgment. Then Elias shall restore all things, by recovering the Jews, by reconciling the fathers with their children, in bringing them to the faith of the Apostles[9]. So also St. Hilary[1], and St. Augustin[2], and others, that Elias will restore the Jews. Reconciling the unbelieving fathers, the Jews, to the Apostles, their children, says Chrysostom: St. Augustin, their fathers the Prophets, with their unbelieving children the Jews. "*And how it is written*," adds St. Mark, "*of the Son of Man, that He must suffer many things, and be set at nought.*" That is, that He taught them of His own sufferings, and from thence took occasion to show how consistently with this there was another typical coming of Elias, who had suffered. Or we must consider these words of St. Mark out of place here, and that they are parallel with the same soon after in St. Matthew, arising out of the mention of the suffering Elias. "*But I say unto you, That Elias hath (also,*" Mark) "*come*" (Matt., Mark) "*already. And they knew him not; but*" (Matt.) "*they have done unto him whatsoever they wished*" (Matt., Mark), according to their lusts, liberty being now afforded them of doing so in distinction from what it will be in the next comings. "*As it is written of him*" (Mark). "*Likewise also is the Son of Man about to suffer of them. Then the disciples understood that He spake unto them concerning John the Baptist*" (Matt.). The meaning seems to be that the Scribes in some sense rightly interpret the Prophet Malachi, that Elijah shall come before the Great Advent: but there is another Advent in which I now am come; and this has an Elias going before, as it may be spiritually received; in this sense he has already come to

[9] Hom. in Matt. lvii.

[1] Ad Matt. in loc.

[2] De Civ. Dei. Lib. xx. c. xxix.

suffer; and in this Advent Christ also comes to suffer in like manner. The error of the Scribes consisted in the general confusion, which prevailed among the Jews, on the two Advents. They asked for the Elias while they were killing him; they asked for the Christ while they were killing Him; their last words spoken to Him on earth were "He calleth for Elias;" "let us see if Elias cometh." Such is prophecy to those who have not the Spirit of Christ.

SECTION XIII

THE MANIAC BOY

"*And it came to pass, that, on the next day, when they were come down from the mountain*" (Luke). It has been suggested that the Transfiguration took place at night, because the disciples were weighed down with sleep[3]; surely a very trifling reason. The only expression which seems to countenance such an opinion is this of, "the next day, when they were come down." But as there is no mention of its being night in the Gospel narratives, or in early writers, silence in such a case is a sufficient argument against it. St. Chrysostom incidentally says, in speaking of their sleep, "It was not, I suppose, night, but day[4]." All the allusions in the Gospels, and in early Commentaries, are as if it occurred in the day. The very mention of the Cloud implies the day; for with the Israelites in the wilderness, that which was a Cloud by day, was a pillar of fire by night.

[3] Toletus in Cor. a Lap. ad loc.

[4] Hom. in Matt. lvi.

When they were come down, "*there met Him a great multitude*" (Luke). "*And when they were come to the multitude*" (Matt.) : or, as St. Mark says, with a minute description of highly interesting details throughout this incident, "*and when He had come to the disciples, He saw a great multitude about them, and Scribes questioning with them ;*"—endeavouring no doubt to shake their faith, and in great measure succeeding in doing so. "*And immediately the whole multitude, when they saw Him, were greatly amazed, and running* to Him *saluted Him*" (Mark). They hurried to Him to welcome Him, as coming so opportunely in their great need : but more than this, when they saw Him they were filled with amazement; the expression is a very strong one, and is used of our Lord Himself in His agony, implying overwhelming awe. It is supposed to have been owing to some remains of the Transfiguration still visible on our Lord's countenance ; as was the case with Moses when he had descended from Mount Sinai[5]. This is mentioned by Theophylact to have been the opinion of some persons. But, on the other hand, it must be observed, that nothing of the kind is stated ; the supposition rests on no authority ; that when our Lord had so strictly charged them that His Godhead and the Transfiguration should be kept secret, it does not seem probable that He should manifest to them any distinct indication of that Glory. His glory is rather spiritually discerned, than that of Moses under the Law ; as St. Paul describes in those expressions, that "we, beholding His glory, are changed into the same Image as by the Spirit of the Lord[6]," where it implies seeing Him in His humiliations. There is much in that favourite reflection of Origen's, that the Person of the Divine Word

[5] Exod. xxxiv. 29. [6] 2 Cor. iii. 18.

appears to each according to his own heart. It was perhaps the secret drawing of the Spirit in their hearts, and the instinctive feeling, "there is mercy with Thee, therefore art Thou to be feared." Such may at all events account for the fact of its not appearing in any prominent or distinct mention; but only supposed from an expression in one of the narratives. If there was any thing of the kind corresponding in the two cases, the difference would be remarkable; when Moses came down from the Mount, and his face shone, it is said, "they were afraid to come nigh him;" but here the reverse, they "ran to Him and saluted Him." Such is the difference between the Law and the Gospel.

"*And He asked the Scribes, Why question ye with them?*" (Mark), as detecting them in their evil designs, in consequence of which others suffered. "*But, behold, a man out of the crowd cried out, saying*" (Luke), "*One out of the crowd answered and said*" (Mark), "*There came a man to Him kneeling down to Him, and saying*" (Matt.). He cried out from among the crowd, and at the same instant came forward and fell on his knees, saying, "*Master*" (Mark, Luke), "*I pray thee, Look upon my son: for he is mine only child*" (Luke). "*Lord, have mercy on my son; for he is a lunatic, and grievously afflicted. For oft-times he falleth into the fire, and oft into the water*" (Matt.). And this evidently not by an accidental fall of an epileptic person, on his senses failing, but as bent on self-destruction, as St. Mark afterwards mentions. St. Chrysostom remarks, that, even in this case, there was still the controlling power and goodness of God, as also with the demoniacs among the Gadarenes, who cut themselves with stones, for the devil often attempted to destroy him, but could not. St. Matthew

indeed does not at all allude in this account to the possession of an evil spirit, but calls him "a lunatic," but afterwards speaks of the devil departing from him. "*I have brought unto Thee my son, having a dumb spirit*" (Mark). Each account mentions some particular which the others do not. St. Luke, that he was an only child; St. Matthew, that he was a lunatic; St. Mark, that he was dumb. "*And, behold, a spirit taketh him*" (Luke). "*And wheresoever it seizeth him, it rendeth him: and he foameth, and gnasheth with his teeth, and pineth away*" (Mark). "*And suddenly he crieth out. And it teareth him with foaming: and bruising him, with difficulty departeth from him*[7]" (Luke). He was "a lunatic," which implies that his malady was affected by the changes of the moon, as is usual in such cases; but the Fathers, as St. Chrysostom[8], Origen, and St. Jerome[9], are not willing to allow this, but conceive that such a supposition was suggested by evil spirits, to induce men to ascribe their evil to creations of God. But there seems no doubt but that the possession of the devil may be combined with natural causes; that this his malady might be affected by the moon; and that, in like manner as his being deaf and dumb might be connected with physical impediments. This is much to be observed, because it agrees with what we know of the effects of devils on the soul; the working of evil passions is owing to their influence; yet there is none of these but has also some connexion with bodily predisposing causes; as high health with temptations to sins of levity, vanity, and impurity; ill health to melancholy and irritation. As the tides of the sea are actuated by the influences of the moon; so in like manner is there

[7] On Demoniacs, see Nativity, pp. 406—418.

[8] Hom. in Matt. ad loc. [9] In Matt. xvii.

an ebb and flow in the passions of the soul; and of these the devil avails himself to direct his assaults. And indeed Origen, in commenting on this occurrence [1], enters into a detailed account of the analogies which exist between the bodily diseases healed in the Gospels, and the maladies of the soul which they represent.

"*And I brought him*," adds the distressed father, "*to Thy disciples*" (Matt.). "*And I besought Thy disciples that they would cast him out: and they could not*" (Mark, Luke). "*And they were not able to heal him*" (Matt.). They had before been sent forth with commission to do so, and "they cast forth many devils [2];" but now in our Lord's absence, their faith gives way. "*Then Jesus*" (Matt., Luke), "*He answered him and said, O faithless generation*" (Matt., Mark, Luke), "*and perverse*" (Matt., Luke), "*How long shall I be with you? And (how long shall I,*" Matt., Mark) "*suffer you?*" (Matt., Mark, Luke.) Though He had been with them so long endeavouring to train them to faith in Him; yet they are still incapable of being left, and no sooner is He absent from their eyes than they fall away. The father's complaint had been against the disciples, as being unable to perform the miracle, but instead of reproving them now before the multitude, our Lord appears to condemn them all. Though the failure in working the miracle was owing to want of faith in the disciples (as Origen and St. Hilary take it), yet perhaps also in addition to this from weakness of faith in the father also (on which St. Chrysostom mostly dwells); but far worse than these was the unbelief of the Scribes which weakened also that of the disciples; for, on account of the abounding of iniquity, love waxes cold. And our Lord Himself could work no miracles,

[1] In Matt. tom. xiii. 3. [2] Mark iii. 15; vi. 13.

because of unbelief[3]. Therefore they all, but especially the latter, the Jews and Scribes, are comprehended in our Lord's rebuke, "O faithless generation!" It was, perhaps, in this respect, as well as in others, strangely corresponding with the descent of Moses from the Mount. For then, at the instigation and gainsaying of the people, Aaron made the molten calf; as now the disciples seem to give way under the urgency of the Scribes and that faithless generation. Thus also, at the last Day, when the Lord shall descend after His Ascension with His Saints, faith shall be scarce found on earth; and the sons of Aaron will begin to beat their fellow-servants, and to eat and drink with the drunken, saying, My Lord delayeth His coming. "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him[4]." There is also another circumstance which it brings to mind, if it be that Elisha represents our Lord in the last days. "He said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; . . . and lay my staff upon the face of the child." "And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked[5]." And then the living body of Elisha gives life, stretched on the dead.

And now our Lord, in St. Luke, addresses the father: "*Bring hither thy son*" (Luke); but in the other Evangelists, speaking again to the attendants that held the boy, or to some of the crowd who were near, "*Bring ye him*" (Matt., Mark) "*hither*" (Matt.) "*to Me*" (Mark), in

[3] Matt. xiii. 58.

[4] Exod. xxxii. 1.

[5] 2 Kings iv. 29—31.

distinction from the disciples to whom he had been brought in vain. "*And they brought him unto Him*" (Mark). "*And while he was yet coming, the devil threw him down and tare* him" (Luke). But St. Mark, closely describing it[6], "*And when he saw Him straightway the spirit tare* him," as it were with violent convulsions; "*and he fell on the ground, and wallowed foaming. And He asked his father, How long time is it that this hath happened unto him?*" That He might draw out before them all a full account of his malady; as He encourages us to do in prayer: "I poured out my complaints before Him, and showed Him of my trouble[7]." In this, as in some other remarkable instances, our Lord seems long to linger, and to ask questions, before He works the miracle, as if thus by degrees and by the aid of His Voice and Presence to call every latent germ of faith into operation;—by His words, as the dew of Heaven; by His countenance, as the genial sun, eliciting and giving strength. "*And he answered, From a child. And oft-times it hath cast him both into fire and into waters, that it might destroy him.*" By which, God would have him to understand that He Who hath so far set the bounds to his power, can cast him out. "*But if Thou art at all able, have compassion on us and help us. Jesus said unto him, If thou art able to believe, all things* are *possible to him that believeth.*" Our Lord, on this as on so many other occasions, takes up the words of the request, and on these words His answer or miracle is founded. "If Thou art able," says the man: our Lord's reply is, "If *thou* art able to believe; he that believeth is able"—for it is the same word "able" again repeated—"is able to do all things." The form of expression in the original, also indicates that our Lord was

[6] See Study of Gospels, p. 53. [7] Ps. cxlii. 2.

using a saying familiar to Him, and as it were proverbial in His mouth, He answered with that maxim of His Gospel, viz. "If thou canst believe[8]." "*And straightway the father of the child cried out with tears, and said, I believe, Lord; help* Thou *mine unbelief*" (Mark). It may be observed, that this lengthened detail in St. Mark's narrative serves to bring forward that peculiar point which finds such prominent mention in his own concise Gospel; there is the gradual working described of an earnest but imperfect and struggling faith, aided by Christ in that its feeble operation, and thence strengthened and perfected; as is the case in that his own parable of the gradual growth of the seed; and in his two peculiar miracles lately recorded; and in the history of St. Peter's own faith as sustained by Christ's aiding Hand and recalling Look; till he himself felt the Rock beneath his feet, and feared the winds and waves no more. It is interesting to notice that this minute descriptiveness in St. Mark, is on occasions when St. Peter seems to be present. This is adduced by St. Gregory, as the very description of an incipient and progressive faith; "which at one and the same time cried out both that he believed, and yet still doubted of unbelief;" which he likens to the feeling of the Apostles when they said, "Lord, increase our faith[1]."

"*But when Jesus saw that the multitude were running together*" (Mark), in order that He might avoid performing the miracle in the midst of the multitude, as Theophylact also understands it—"*Jesus rebuked*" (Matt., Mark, Luke) "*him*" (Matt.), "*the unclean spirit*" (Mark, Luke), "*and healed the child*" (Luke). But St. Mark continues his description, "*Saying unto him, Dumb and deaf spirit, I*

[8] See Study of Gospels, p. 53.

[1] Luke xvii. 5. In exp. Job, Lib. xxii. 49.

command thee:" I, Myself, as it were, with solemn emphasis in distinction from the weak charge of the disciples which he had not obeyed: "I command thee, *Come out of him; and no more enter into him.*" These last words, in addition to the first command, were great and important, crowning thereby His delay in healing with so perfect a gift. "*And* the evil spirit, *having cried out, and rent him much, came out* of him" (Mark). "*The devil departed out of him; and the child was healed from that very hour*" (Matt.); thus shortly implying that the devil did not return. But St. Mark, still dwelling on every part of the most touching incident, "*And he was as one dead; so that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose*" (Mark). "*And* He *delivered him again to his father*" (Luke). This is often the voice of the many when persecution hath apparently destroyed some sacred principle, they say, It is dead. And in some sense it is so. "Ye are dead, and your life is hid with Christ in God." "I am dead; yet nevertheless I live; yet not I, but Christ liveth in me[2]." St. Gregory speaks of it in both senses, "That he who subdues earthly desires, extinguishes the life of carnal conversation. And he appears dead to the world, for they who know not the spiritual life, consider him as dead who follows not carnal goods[3]." The same writer speaks of the struggles and fierceness of the devil, when about to be expelled, as is usually the case when driven from a heart he had quietly possessed. Whence it is written, "My son, if thou come to serve the Lord, prepare thy soul for temptation[4]." Such and other Patristic thoughts are well moulded together by a Latin writer. "The devil, when

[2] Gal. ii. 20. [3] In Job, Lib. x. 50.
[4] Ecclus. ii. 1. Greg. Exp. Ezek. Lib. I. xii. 24.

he hath gone out, returneth not again, if the man shall have kept his heart fast locked by the key of humility and charity. But the devil rent him when about to depart, for when he is being expelled from the heart he generates therein temptations more severe. And when released from the devil, he appeareth as one dead, for he who hath subdued earthly desires, extinguisheth in himself the life of carnal conversation, and appeareth dead to the world. But him the Saviour hath lifted up with the touch of His merciful right hand[5]."

We have now, in the sequel, a point explained which throws light on our Lord's previous conduct, for, although it appeared to be unbelief on the part of the disciples, which had occasioned the failure of the miracle, He does not openly charge them with this, but condemns the generation generally, and aids the weak faith of the parent; but now, it appears, that the expulsion required a high degree of faith. Origen supposes that the casting out of such unclean spirits was a matter of peculiar difficulty. It is spiritually applied to impurity in the soul, the expulsion of which requires such a faith with prayer and fasting. "*Then came the disciples to Jesus apart and said*" (Matt.); St. Mark, still dwelling on particulars, "*And when He was come into the house, His disciples asked Him privately*" (Mark), "*Why could not we cast him out?*" (Matt., Mark.) But here, in St. Mark, the reply is contained in a few words, "*And He said unto them, This kind can go forth by nothing but by prayer and fasting*" (Mark), where it appears to be spoken with direct reference to that kind of evil spirit. But, in St. Matthew, there appears another connexion, where the prayer and fasting are for the support of that faith by which it is cast

[5] Vita Christi, ii. cap. iv.

out. "*And Jesus said unto them, Because of your unbelief: for, verily I say unto you, If ye have faith as a grain of mustard seed.*" That is, however small, as in the parable of the Mustard Seed, "which indeed is the least of all seeds[6]," but, as St. Chrysostom says, of unspeakable power. Here the disciples are spoken of as without faith (διὰ τὴν ἀπιστίαν), as needing even this little, because it was wavering and soon overwhelmed, though, in itself, all powerful. "*Ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind,*" either devils generally, as St. Chrysostom and Athanasius take it; or rather, one such as this, so long in possession from childhood, or of wickedness so intense; this kind "*goeth not out but by prayer and fasting*" (Matt.). The expression of removing a mountain occurs again after the withering of the barren fig-tree, both in St. Matthew and also in St. Mark[7]; but, of casting the mountain into the sea, the faith spoken of is there also connected with prayer. A saying not unlike occurs in St. Luke[8], where faith is spoken of as the mustard seed, but it is planting the sycamine tree in the sea instead of the mountain. Such a similarity in the three passages, together with so marked a diversity, is very striking; and is analogous to the whole system of nature, wherein uniformity is strangely blended with variety. The same proverbial expression is used by St. Paul: "If I have all faith, so as to remove mountains[9]." We must not suppose, although our Lord uses the strong Eastern mode of speech, that He overstates. St. Chrysostom well says: "They did greater things than

[6] Matt. xiii. 31. Ministry, 2nd Year, pp. 228, 229.
[7] See Holy Week, pp. 107. 109.
[8] Luke xvii. 6.
[9] 1 Cor. xiii. 2.

remove mountains in raising the dead; and, if they did not remove mountains, it was not because they were unable, but that there was no need of doing so. It might be asked, whether it is prayer and fasting in the person who expels, or in him who is possessed by the evil spirit. It is evidently spoken in the former sense; but the cases become blended together; and St. Chrysostom imperceptibly falls into the latter, dwelling on the great efficacy of prayer and fasting, in keeping our own souls free from the power of the devil." Origen [1], as of themselves alone, most efficacious of all means for casting out devils, where he is speaking of it in the literal sense. But it is a lesson of more extensive application. It is remarkable as a part of that great Evangelical system of vicarious aid; prayer and fasting benefits others in mysterious ways; our faith, sustained by these means, may cast out evil spirits from them, when nothing else can. Such are branches of that Vast Tree which is for the healing of the nations, founded on the propitiatory sacrifice of Christ, the Root and Stock of all intercessory aid.

SECTION XIV

THE PASSION AGAIN FORETOLD

After descending from Mount Tabor, and the miracle that occurred on the following day, our Lord now continues in Galilee, from which He had been previously absent, for some time, on the borders of Tyre and Sidon; and then in the parts of Dalmanutha; and from thence to Cæsarea Philippi, from which He had just returned.

[1] In Matt. Tom. xiii. 7.

During this, His stay in Galilee, He prepared them for His Passion, both by the direct mention of it, and by numerous lessons of conduct flowing from it. This, His abode in Galilee, may be understood of all this His last sojourn in the places of their former resort, before their departure for Judea. "*And having gone forth from thence,*" i. e. the house where the last private conversation had occurred, "*they went through Galilee; and He would not that any should know. For He taught the disciples, and said unto them*" (Mark), i. e. this, His privacy, was connected with His humiliations, which, now approaching, cast their dark shadow over Him, under which He wished to be hid; for it is introduced as a reason for their retirement; and St. Matthew, as if it were His usual converse at this period. "*And while they abode in Galilee, Jesus said unto them*" (Matt.).

But St. Luke, after the last miracle, adds: "*And all were amazed at the mighty power of God. But while all were marvelling at all the things which Jesus did, He said unto His disciples, Let these things sink deep into your ears*" (Luke). From which it appears that the most marked occasions, on which our Lord introduced this subject of sorrow, was when His disciples would be most tempted to the opposite feelings; as first, after the Confession of His Godhead; secondly, after the sensible manifestation of it on Mount Tabor; and now, when admiration was created in the minds of all. It is evident that the Cross, and the doctrine of the Cross, must never be separated from the Eucharistic Altar, the Feast of Thanksgiving, and the Glorified Body.

"*The Son of Man is (about to be,*" Matt., Luke) "*delivered up into the hands of men*" (Matt., Mark, Luke). On which Origen quotes the same expression from the

Apostle, that, "God spared not His own Son, but delivered Him up for us all[2]," And the Son also delivered up Himself unto death; so that, not by the Father only, but by Himself, was He given up. That He might bear our sin He gave up Himself unto him who had the power of death—to the ruler of this world (even, says Origen, as Job had been), and by him is given up into the hands of men[3]. "*And they shall kill Him; and*" (after "*being killed,*" Mark), "*on the third day*" (Matt., Mark) "*He shall rise*" (Mark), "*be raised up*" (Matt.). For Christ is spoken of as raising up Himself; and also of being raised up by the Father and the Spirit. "*But they understood not that saying*" (Mark, Luke), "*And it was hidden from them, that they perceived it not*" (Luke). "*And they feared to ask Him*" (Mark, Luke) "*of that saying*" (Luke). "*And they were exceeding sorry*" (Matt.). It might appear doubtful to which the expression alludes, that they "understood it not," whether to His Death or to His Resurrection. In St. Mark it is attached to the saying of His rising again on the third day; and, on the previous occasion, St. Mark had said, that "they kept that saying with themselves, questioning one with another what the rising from the dead should mean[4]." But in St. Luke, it must be otherwise; for there is no mention here of the rising again at all, but only of His death, to which the statement is attached that they understood it not. And it appears, from St. Matthew, that their general feeling, on what they were told, was that of "exceeding sorrow;" as if their prevailing impression was that of His death; a general indefinite sense of His sufferings. But it seems best to understand it as compre-

[2] Rom. viii. 32. [3] In Matt. Tom. xiii. See Holy Week, p. 370.
[4] Mark ix. 10.

hending the whole subject of both His Passion and Resurrection as the saying which they understood not. This will harmonize St. Mark and St. Luke; and is exactly what is told us, when the subject is again more fully spoken of, including the Rising again, where it is added, that "they understood none of these things[5]." St. Chrysostom says, "that they were not altogether ignorant, for they understood that He was to die; but what this Resurrection was to be, this they could not comprehend; and, therefore, were grieved[6]." But it would appear that they did not very rightly comprehend even of His death, so united was it with the coming in of His Kingdom. Though they ventured not to say, "That be far from Thee, Lord." Yet, from exceeding love, they were exceeding sorrowful. But, notwithstanding their sorrow, even now, while they were in the way, there is a dispute among them which should be the greatest; showing, thereby, both how much need there was of our Lord's tempering the manifestation of His Kingdom, and preparing them for humiliation and sorrow; and, also, the state of their own minds, as they must appear to us. For, if we are surprised that, with such indications of Divine power and love, and with Resurrection at the door, they should be swallowed up with sorrow; we are still more astonished that, while teaching them of His unspeakable lowliness, they should be contending for precedence.

[5] Luke xviii. 34. [6] In Matt. Hom. lviii.

SECTION XV

THE SACRED DIDRACHMA

"*And when they had come to Capernaum*" (Matt.), from which they had been now some months absent, since the discussion with the Scribes, on eating with unwashed hands, "*they who received the tribute-money*," or didrachmas, "*came to Peter;*" Capernaum being the recognized place of their abode, and our Lord probably sojourning in the house where St. Peter dwelt; they "came to Peter, *and said, Doth not your Master pay the didrachmas? He saith, Yea.*" For it was sacred money, paid by every Israelite throughout the world; "half a shekel, according to the shekel of the sanctuary," or "the holy shekel," as it is in the Greek[7]. It was called "the didrachma," the same being paid by every one alike, whether rich or poor; "the rich shall not give more, and the poor shall not give less than half a shekel." A remarkable peculiarity in a Divine offering, as containing the mystery, that the same price of redemption must be paid for each and for all, for this it represented. "An offering unto the Lord to make an atonement for your souls;" it was for each, "a ransom for his soul unto the Lord." And if this tribute was omitted, when the people were numbered, a plague would follow; as it did in the time of David, for he, being lifted up, had forgotten the ransom needful for the soul.

The question was asked, as St. Peter approached his dwelling, "*And when he was come into the house, Jesus anticipated him*," reading the thoughts, as His custom was,

[7] Ex. xxx. 13. LXX. version. See also v. 15.

"*saying, Simon, what thinkest thou? The kings of the earth, from whom do they receive tribute or custom?*" i.e. poll-money, as in the Older Translation, and this tribute of the didrachma was in fact this, head-money for all of full age; "*from their own sons, or from strangers,*" from those of others? "*Peter saith unto Him, From strangers. Jesus saith unto him, Then are the children free,*" or released from that payment. To the other legal requirements Christ yielded acquiescence without remark or reserve, but this touched the very nature of His Gospel; for that offering pleaded the need of atonement, of ransom and redemption for the soul, whereas He had come to make an atonement for others, to give "His life a ransom for many;" not as one that needed expiation for Himself. The subject was one replete with inscrutable doctrine, which they could not comprehend as yet; but, since St. Peter had now acknowledged Him as the Son of God, our Lord condescends, by a familiar case in the kingdoms of the world, to set before him an analogy, or parable, of the truth. St. Chrysostom observes that it had a reference to St. Peter's own confession of Him as the Son of God, and contained within it a declaration of His true and genuine Sonship, when our Lord claims His exemption, as the sons of the King himself are free from that tribute which his subjects pay.

"*Notwithstanding, that we may not offend them.*" Lest we should become an occasion of evil, by a refusal of which the true grounds would be unknown, and, therefore, appear as not doing honour to the Temple and the Law, especially as the payment of the tribute being voluntary, it would only be refused by irreligious persons. As the Virgin Mother made the offering of the turtle doves, though she needed no purification from that Birth; as

Christ submitted to circumcision, though He needed not mortification; and to Baptism in Jordan, though He needed no washing; so now does He pay the token of redemption; standing Himself between the dead and the living that the plague may be stayed. "*Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened its mouth thou shalt find a stater;*" i.e. a piece of silver containing two of these didrachmas, being equivalent among the Greeks to "the holy shekel" among the Hebrews, or about half-a-crown of our money. "*That take and give unto them for Me and thee*" (Matt.). The exemption being claimed by our Lord as being the Son of God, to render the answer in itself complete, it is needful, at the same time, to afford a proof that He is God; and this is afforded. It is, indeed, Thou, at Whose bidding the ravens fed Elijah; the creatures "all wait upon Thee;" they are "servants of His that do His pleasure." We have sometimes had occasion to notice that our Lord's parables become miracles from the prophecies contained in them; and His miracles become parables from the lessons they convey; this is especially the case in this instance, for it contains the Gospel; here is the tribute of Atonement for every soul; from this Christ claims exemption; and, in so doing, manifests Himself the Lord of Creation, yet submits, notwithstanding, to that token of penalty. Add to which, that, as our Lord, in setting forth the highest doctrines, is wont to combine practical teaching, it is so here; for the most usually received lesson, from this incident, is on the surface, that a claim, which is proved not to be rightly due, is freely paid to avoid offence.

But why is St. Peter combined in the payment, for it is "for Me and thee"? Let us revere that humility

which pays the ransom together with a sinful servant; let us love that Divine charity which, in every act, combines loving-kindness to man; let us adore that mystery whereby Christ unites us with Himself; and, in St. Peter, pays the ransom for us His Church. It was also, as St. Chrysostom observes, a requital for St. Peter's faith; for it operated through the faith of him who went according to His word. The same writer here notices, that St. Mark, the follower of this Apostle, while he records St. Peter's denial, omits such things as redound to his honour; which St. Chrysostom supposes that St. Mark does at St. Peter's own request. St. Augustin, in commenting on the words, "Thou shalt repay for Me, O Lord," in the Latin version of the Psalms; applies it to this miracle, whereby the Lord, although He owed nothing, yet paid all for Himself and for us; and he likens the four drachmas, which the stater contained, to the four Gospels whereby all our sins are discharged [8]. St. Hilary says of the didrachma: "For this the Law had appointed to all Israel for the redemption of soul and body for the service of the Temple. But the Law, we know, is the shadow of things future. The appointment of this offering is, that for the testimony of the Son of God, and in Christ, Who is the true Temple, we should offer up ourselves, inscribed with, and professing Christ, and having His Name stamped upon us [9]." In the words of St. Jerome: "We, unhappy men that we are, are enrolled under the Name of Christ, yet do nothing worthy of majesty so great. He, for us, both sustained the Cross and paid the tribute; we, for His honour, pay not the tribute, but, as the sons of a king, live free from charge [10]."

[8] Enarr. in Ps. cxxxviii. v. 8. [9] In Matt. xvii. 10.
[10] In Matt. ad loc.

SECTION XVI

WHICH SHALL BE THE GREATEST

When the disciples were last spoken of, in company with our Lord, He had been impressing them with the sense of His approaching sufferings, to which St. Luke adds: "*Then there arose a reasoning among them which of them might be the greater*" (Luke), in this His approaching kingdom. On this, St. Luke proceeds to mention our Lord's answer to their questioning, merely saying, "*And when Jesus perceived the thought of their heart;*" as having eyes, says Origen, which behold the thoughts in the heart. St. Matthew introduces our Lord's answer without any mention of the circumstances that lead to it; but St. Mark, with characteristic descriptiveness, tells us both of the place where the disciples thus conversed, and of our Lord's subsequent notice. "*And He came to Capernaum. And being in the house,*" after the subject of the tribute, "*He asked them, What, by the way, were ye disputing among yourselves? But they were silent.*" They knew not what to say. "*For, by the way, they had been disputing among themselves which were the greater*" (Mark). It would seem probable, from the manner in which the subject is introduced by St. Matthew, that the disciples, having the question put to them, which they feared to answer, at length bring their reply in the shape of another question, as children are wont to do, or persons who thus express their own misgivings on the subject of an inquiry broadly put to them. "*At that time the disciples came to Jesus, saying, Who is the greatest in the kingdom of Heaven?*"

Matt.) Perhaps St. Peter, who so often speaks for the rest, was absent on our Lord's first making the inquiry, and that, being left to themselves in silence awhile, on his return, "they came to Jesus," as St. Matthew mentions. "*And having sat down*," as His manner was when about to teach them, "*He called the twelve, and saith unto them, If any man desire to be first, he shall be of all last, and of all a servant*" (Mark). This may be understood in either of two senses; either, if any desire to be the first in Christ's kingdom hereafter, he must be on earth the lowliest of all, and minister as a servant to others; or it may be, if any one be ambitious of pre-eminence above his brethren here on earth, he shall be the last in that eternal kingdom. Even as Ham among his brethren. Origen, St. Chrysostom, Jerome, and others, suppose that this disputing arose with some reference to our Lord's having just paid the tribute for St. Peter together with Himself; but this misconception arises from their commenting on St. Matthew alone; for, it appears, by comparison with St. Luke and St. Mark, that their dispute had taken place before they came to Capernaum, and, therefore, before the tribute was paid; although the conversation on the subject was subsequent to it. The dispute had arisen on our Lord's speaking of His Death and Passion, as it does on other occasions. It is true that it had been lately said to St. Peter, "Blessed art thou, Simon Barjona;" and also, "I give unto thee the keys;" but "that give for Me and thee," was said after that dispute. The fact of their thus disputing indicates that, whatever there might be in St. Peter's age, or character, or circumstances, that gave him so marked a prominence among them, yet that, notwithstanding, there appeared nothing in our Lord's conduct, or sayings, that set one over the rest; or else this could not have been a

matter of dispute. With regard to the infirmity of the Apostles in thus disputing, St. Chrysostom says, "But we attain not even unto their failings; nor do we seek to know who is the greatest in the kingdom of Heaven, but who is the greatest in an earthly kingdom, the wealthiest and most powerful."

Our Lord's reply partakes of that usual characteristic of His instruction, whereby, as in His Providence, He makes the objects around His teachers. "*And Jesus called a child unto Him*" (Matt.). "*He took a child unto Him*" (Mark, Luke). And here there is a slight variation in their description of His placing the child, for two of them say, "*And set him in the midst of them*" (Matt., Mark), but the other Evangelist, "*And set him by Him*" (Luke), i. e. by Himself, by His own side. But St. Mark adds a word which both reconciles the two accounts, and affords us the beautiful description of our Lord's manner; for St. Mark speaks of His first placing the child in the midst of the disciples, and then adds: "*And when He had taken him up into His arms*" (Mark). Thus, first, He "called unto Him" the child, according to St. Matthew; and puts him "in the midst" of the disciples, as St. Matthew and St. Mark state, as their pattern and exemplar; after which, in token of His affection and endearment, He takes the child up into His arms, as St. Mark tells us; and then, keeping the child by His side, as St. Luke's expression intimates, He proceeds to teach them. "*And said unto them*" (Matt., Mark, Luke), "*Verily I say unto you, unless ye be converted,*"—from these high thoughts which naturally arise as age advances in the world, and which had been received into all the Jewish expectations of the Messiah's Kingdom,—"*and become as children, ye shall by no means enter into the Kingdom of Heaven.*" This

appears an answer to their disputings which this Evangelist had not recorded. What follows is a reply to the disciples' question which should be the greater. "*Whosoever, therefore, shall humble himself as this child, the same is the greater in the Kingdom of Heaven*" (Matt.).

St. Chrysostom interprets it as if He said, "Ye are contentious for first honours; but he who is not the lowliest, is unworthy to enter thither at all." He supposes it to have been a very young child indeed, to be free from such evil passions; thus from nature itself, drawing His pattern of severe goodness. "By a little child, meaning men simple and lowly, and despised in the judgment of men[1]." Origen speaks of a child until three or four years old; first, from the absence of sensual desire; and thence of anger and of fear, and love of wealth and high birth. St. Jerome, taking from Origen's account, speaks of the child as "not persevering in anger, not mindful of injuries, not moved by the sight of beauty in woman; who thinks not one thing and speaks another." "He who shall humble himself as this child, he who shall imitate Me, and shall have humbled himself, after My example[2]." "For these children," says St. Hilary, "follow their father; love their mother; wish no ill to their neighbour; have no care for wealth; vaunt not; hate not; nor deceive; believe what is told; hold as true what they hear. And these affections received into the habit and the will, lay open to us the way to Heaven[3]." St. Leo: "From thence must be derived the swift passing away of commotions; the quick recurrence to peace. No memory of offence; no desire of dignity; love of social affection; natural equality[4]."

There is indeed an Evangelical and Divine childhood

[1] Hom. in Matt. lviii.
[2] In Matt. ad loc.
[3] In Matt. ad loc.
[4] Serm. vii. Epiph.

of heart, to which the description of charity itself may be applied: a childhood which "seeketh not her own; thinketh no evil;" which "believeth all things, hopeth all things;" a childhood which "never faileth." But after all, the one thing denoted by the child, in the teacher's seat, is humility. That child was set in the midst as a pattern to all; and that child alone would not have been tempted to pride by such a distinction. This consideration will of itself show why Divine Wisdom hath given the highest place to a child; a child alone is not injured by that elevation. As the devil was cast out by pride, there is no entering in but by the contrary way of humility. Christ, Who is the door, is meek and lowly; therefore they that enter by that door, must be lowly and meek: He came to be servant of all, and the disciple must be as his Master. Strait is the gate; they who are swelled with worldly satisfaction and comfort must be made small ere they can enter therein. "Ye shall in no case enter," O sure and terrible words! "except ye become as children," O rare and difficult title! Ye strong and irrefragable bars that close up the eternal doors! O Apostles converted so long, yet needing conversion still! O sent forth to bring others into the fold, yet yourselves still wandering abroad! O built on the Rock of Ages, yet even now shaken with the floods! Till your security is by uncertainty itself rendered more certain; and by suffering and persecution, made glad to be hid in Christ, ye have stood forth to all ages as these little ones, found worthy of Christ's embraces, and of His love!

Our Lord thence proceeds with words that had a reference to the child, which He had taken into His arms, and was now holding by His side; showing at

the same time, by His manner of embracing the child, His loving acceptance of such humble person; still retaining in speaking of him the same endearing name of child; but at the same time admitting of both senses, the literal and the figurative. "*And whosoever shall receive*" (Matt., Mark, Luke) "*this child*" (Luke), "*such child*" (Matt.), "*one of such children*" (Mark), "*in My Name, receiveth Me*" (Matt., Mark, Luke). "*And whosoever shall receive Me, receiveth* (*not Me, but,*" Mark) "*Him that sent Me*" (Mark, Luke). "*For he that is least among you all, the same shall be great*" (Luke). Great indeed is this lowliness, "for this lowliness," as Theophylact says, "wins for itself the indwelling of the Father, and the Son, and the Holy Ghost." Humility disposes to the reception of God, and frequent communion with God most conduces to humility. "He that receiveth an imitator of Christ," saith St. Ambrose, "receiveth Christ; and he who receiveth the Image of God, receiveth God. For as we cannot see God, through the Incarnation of the Word is He present with us[5]." "Not only," says Chrysostom, "if ye yourselves become like Him, shall ye receive a great reward; but, if for My sake ye honour others who are such, for your honour to them shall ye receive the recompense of a kingdom[6]." "He who receiveth such a one," says Ludolphus, "by affection to sympathise with him, by converse to console him, by effect to serve him, by patience to suffer with him;—he receiveth Me[7]." It is more than they asked, for they ask, Who should be the greatest? but His answer is, "receiveth Me." And this expression has a peculiar force when we consider that it was under the sense of their

[5] Exp. in Luc. ad loc. [6] In Matt. Hom. lviii.
[7] Vita Christi, P. ii. c. 5.

Master's absence and departure, and under the sorrow of bereavement, that they disputed about their own greatness. St. Jerome suggests that it might contain a reference to the Apostles themselves, when they should stand in the place of Christ, intimating that they were to be received with honour, not for their own sakes, but for the sake of Christ. All is indeed for His sake, enemies to be forgiven, friends to be loved, humble men to be embraced, Apostles to be attended to, not for their own, but for Christ's sake.

SECTION XVII

"FORBID HIM NOT"

According to the united testimony of two Evangelists, the conversation is now interrupted by a memorable question on the part of St. John, him whom of all others we consider to have approached most near to this character of Divine Childhood, and combined with childlike love an earnest severity for truth of doctrine, being united with his brother in the name, "The sons of thunder." St. John, with characteristic zeal, had reproved one who was acting in the name of Christ; yet so much is now said of humility, as the first requirement in those whom Christ sends, and in those who shall be received in His Name, that it naturally gives rise to mention of the circumstance; both from the subject of Apostleship and of humility. *"And John answered Him, and said, Master, we saw one in Thy Name casting out devils"* (Mark, Luke), *"who followeth not us"* (Mark). *"And we forbade him, because he followeth not us. But Jesus said*

(*unto him*," Luke), "*Forbid him not*" (Mark, Luke). "*For there is no man which shall do a miracle in My Name, that can lightly speak evil of Me*" (Mark). "*For he that is not against us, is for us*" (Mark, Luke). "And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them[8]!"

This is supposed to afford countenance to unauthorized teachers. But in several points it falls short of establishing this plea. For it is not the assuming of any Ministerial function, but the casting out devils, which was not a power confined to Apostles; it is mentioned afterwards as the privilege of all believers, "These signs shall follow them that believe; In My Name shall they cast out devils[9]." Nor is it apparent that this man might not have received such power from Christ, for others were sent out by Him beside the Twelve. The casting out devils in His Name required a true faith in Christ, and must be a good work; which is evident from the circumstance in the Acts, when the Jewish Exorcists "called over them which had evil spirits the Name of the Lord Jesus[1];" and were by the evil spirits overcome and wounded. The proverbial saying which our Lord applies to the case, "He that is not against us," is a proof that this man was not acting from any envy or doubt of their authority, for that would be "against us." Nor again is it said that he was altogether right in so doing, only that they were directed not to interfere to forbid it. "Notwithstanding, every way, whether in

[8] Numb. xi. 28, 29. [9] Mark xvi. 17. [1] Acts xix. 13.

pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice[2]."

On another occasion our Lord uses a proverbial expression the reverse of this, when of the blaspheming Pharisees He says, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad[3]." By harmonizing these opposing sayings together, St. Augustin adduces the rule of duty. This is often the course of Christian wisdom. So far, he says, as any one is not with Him, he is against Him; but so far as he is not against Him, he is with Him. And that therefore, in this case, so far as this man was doing a good work by casting out devils in the Name of Christ, he was not to be forbidden or hindered. But so far as he joined not with the company of the Apostles, and broke as it were the unity of the Church, he was to be hindered from that division and discord, according to the other saying; so far as to be persuaded to the unity of the Church[4]. Although St. Augustin does in this suppose that this person had not a true faith in Christ, yet what he says will fall in with the comments of St. Ambrose, Cyril, and Theophilus,—that it was rather imperfection in this person, a falling short in that entire faith which should give up all to follow Christ, than any opposition to the Apostles. And the difference in the two proverbial sayings must be noticed: in the former it is, "he that is not *with Me*," i. e. with Christ, is "against Me;" such were the Pharisees, but not this believer. In the latter case it is, "He that is not against *us*," i. e. the Apostolic Body; deem not such an one an enemy, if in the Name of Christ he is relieving either the bodies or the souls of men from the power of the devil. St. John himself afterwards adopts the spirit

[2] Phil. i. 18. [3] Matt. xii. 30. [4] De Cons. Ev. Lib. iv. 6.

of the former proverb. "If there come any unto you, and bring not this doctrine, receive him not into your house[5]." But the lesson most obvious on the whole incident is, that in our zeal against others, who follow not with us in doing good, we take care that we lose not humility.

St. Luke here proceeds to introduce another circumstance respecting St. John, of his wishing, together with St. James, to call down fire from Heaven; which must have occurred much later. And it is possible that the foregoing question may have been here introduced out of the order of the narrative. Such is the opinion of Maldonatus. And if so, it would not be the only instance of St. Mark following St. Luke in such an arrangement[6]. It is sometimes not easy to perceive whether the association or train of thought, which connects any subject casually introduced with the context, exists in the mind of the Evangelist, or in that of the persons who are described as speaking. The introduction here seems most natural in the latter sense, as supposing it an interruption to the conversation of Christ; which now again proceeds, resuming the thread of our Lord's former words. "*For whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward*" (Mark). This verse occurs in St. Matthew on another occasion, being the last words of our Lord's instruction on sending out the Apostles[7]. There He had spoken of three degrees in those who should be received in His Name, the Apostle, the Prophet, and the Righteous man; the reception of either of which in His Name should obtain its corresponding reward, which here might connect the expression with the man casting

[5] 2 John 10. [6] See Ministry, 2nd Year, p. 287.
[7] Ministry, 2nd Year, p. 330.

out devils, who was neither Prophet nor Apostle, yet as acting in Christ's Name, however infirm in the faith, was to be as such received for Christ's sake. While, again, where this verse occurs in St. Matthew, there is no introduction of children; nor indeed does the context there explain the term "little ones" there occurring. St. Augustin is also of opinion that these things here took place according to the order of St. Mark; and that these words were spoken after the former incident, which St. Mark introduces; although the Lord may on other occasions have repeated some of these sayings [8].

St. Luke now leaves us in this discourse, and St. Mark is supported by St. Matthew coinciding. "*But whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone*"—the ass-drawn or large stone in distinction from that worked by women—"*were hanged about his neck, and that he were*" (Matt., Mark) "*cast into*" (Mark), "*immerged* headlong *in the* deep *ocean of*" (Matt.) "*the sea*" (Matt., Mark). The expression in St. Matthew is a singularly strong one [9]. And the same force is given to the saying when it occurs again in the Revelation, where the Angel is spoken of as "mighty [1]," who "took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down." As nothing can exceed the dignity of those who shall receive and cherish such little ones; so neither can words express the punishment of him who, by word or example, occasions them to fall;—by mutual strivings for precedence as these of the Apostles, as St. Jerome takes it;—by "treating

[8] De Cons. Evan. Lib. iv. 7.

[9] Thus "Flagitia *abscondi*." Tac. Mor. Ger. xii.

[1] *ἰσχυρός*. Rev. xviii. 21.

them with slight or insult," says St. Chrysostom. Who shall injure in body or soul such as these, whether children in age, or children in grace, or children in this world as being its "little ones." The good man makes himself a prey; such are despised by the world, they lose its protection, they incur its hatred, they are by their very religion shorn of its defences; and therefore they engage the Almighty for their Protector and Avenger: "the eternal God is their refuge, and underneath them are the everlasting arms." The disciples are themselves, in another place, spoken of as these "babes," to whom the Father had revealed what was hidden from the wise.

"*Woe unto the world, because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh!*" (Matt.) This saying occurs afterwards in St. Luke, followed by the verse which here in St. Matthew precedes it; and the word "offence" has in St. Luke more immediate connexion with the forgiveness of injuries; whereas here the more direct application introduced is any temptation to sin. "It must needs be," or, "it is impossible but," is like as St. Paul says, "There must be heresies among you, that they which are approved may be made manifest[2]." Not that God makes the necessity, for neither did He create death. St. Chrysostom speaks of this necessary consequence as being but predictive; i. e. it is foretold, because it will be; not that it will be because it is foretold. St. Hilary, of the Cross itself being this offence, under the humiliations of which God is hidden and rejected by the world[3]. Origen, that the existence of evil spirits produces of necessity this offence. It might indeed be said that the very existence of the world, with a corrupt nature in man, makes it a

[2] 1 Cor. xi. 19. [3] In Matt. xvii. 3.

necessary consequence. "As fire must burn, and snow be cold, so the wickedness of a world which is full of errors, must produce offences; but the charity of the perfect shineth the more bright thereby in works of piety[4]." Origen, indeed, speaks of temptations themselves as occasions for giving thanks, as serving to show palpably to ourselves the evil that was latent within us, and how we have been loving other things more than God[5]. So far from such necessity being an excuse for sin, it is added, "But woe to him by whom the offence cometh." Whatever may be said in speculation of such necessity, "Woe" does and shall and must follow sin both here and hereafter.

"*Wherefore if thy hand or thy foot offend thee, cut them off, and cast* them *from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire*" (Matt.). This is a condensed account of what St. Mark gives in more clauses. "*And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched*" (Mark). "*And if thine eye offend thee, pluck it out*" (Matt., Mark), "*and cast it from thee*" (Matt.). "*It is better for thee to enter into*" (Matt., Mark) "*life*" (Matt.), "*the kingdom of God*" (Mark), "*with one eye, rather than having two eyes to be cast into hell fire*" (Matt., Mark): "*Where their worm dieth not, and the fire is not quenched*"

[4] Jerom. apud Ludolph. [5] ΠΕΡΙ ΕΥΧΗΣ, 18.

(Mark). The awful and solemn emphasis which the distinction of the clauses and the repetition of words gives this passage, renders it for the form of expression the most remarkable in the Bible; the threefold enunciation having in Divine sayings a peculiar force, as the Three Persons of the Godhead setting thereon Their seal. The triple declaration of the latter part is, doubtless, on account of the unwillingness of the human heart to accept the doctrine of eternal punishment. The worm that preys on the dead body, yet is no worm, for it dies not; and a fire that consumes the dead corpse, yet is no fire, for it never goes out; a never-dying death; a never-living life; a punishment of the body, when the body has been no more; the instruments of sin, the hand, the foot, the eye, taken into a state of suffering; these all are replete with mystery; clouds that envelop the King of Terrors. The judgment is represented as residing in the body; and the sin that occasioned it in this life as residing in the body: for sin arises from the union of the soul with the body; and even those sins that are without the body, consist in the soul embracing some external object, so as to render it like a part of itself; and to be deprived of which, is like losing a part of oneself. Sin is elsewhere spoken of as affecting every part of the body: "If thine eye be evil, thy whole body shall be full of darkness;" and here the members themselves are the ministers of that darkness. We must also remember that the expressions here repeated with such fearful emphasis are the last words of the Prophet Isaiah, introduced by him after speaking of "the new Heavens, and the new earth" which God shall make: thus left by him as to find their fulfilment at the termination of that Gospel which his prophecies ushered in; and here brought forth by Christ Himself, and stamped anew

by His own words. "The worm," says Bede, "is the grief that within accuseth; the fire is the wrath that rageth without." St. Augustin speaks of some who apply both the worm and the fire to the pains of the soul; in which sense it can of course be well understood; but does not himself approve of such distinctions; for we cannot suppose that pains of body or soul should be there wanting; but that Holy Scripture in this place is silent about the pains of the soul, because it follows that the soul is also tormented in the pains of the body[6]. To this we may add the parable of the rich man in hell. Even Heathen Mythology rightly divined of bodily pains, as the vulture preying on a heart that was not consumed.

But with regard to what is here represented as the parts of the body to be cut off; all comments on the passage are remarkable, as showing how human explanations limit, weaken, and darken what is in itself so great; there is an All-seeing Eye in God's Word that meets every case, as being Omniscient, Infinite, Omnipotent. It is rightly understood by a child or illiterate person; it is sufficient to carry those who would pass thereon to the Heavenly Canaan, but contains depths which no one can fathom. Maldonatus, without entering into spiritual interpretations, would consider it merely as metaphorical, as a surgeon amputates a diseased limb to save the body. Origen applies the expression to the Church, taking up St. Paul's analogy of the parts of the body, and the necessity of an offending member being cut off; that we should say to such, "I have no need of thee[7]." And the allusion to the command in the Old Testament is obvious: "If thy brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice

[6] De Civ. Dei, xxi. 9. [7] 1 Cor. xii. 21.

thee—thou shalt not spare: thou shalt surely kill him[8]." St. Augustin takes it in the same sense of the unity of the Church, and the evil member being cut off from that Body. Whereas they had before discoursed of the weak Christian—the little one—who would use the Name of Christ to cast out devils, but was without the Body[9]. So likewise St. Jerome, of every relative or friend that is an hindrance to our salvation; but to these he adds also "any affection which can exclude us from the Kingdom of Heaven. Every believer knoweth what it is that injures him; on what it is that his mind is most anxiously bent[1]." St. Chrysostom also explains it of our most intimate friends. Ludolphus, that in a threefold way, another may afford occasion to sin; "by his assistance, which is the hand; by his service, which is the foot; by his counsel, which is the eye." But we might take the saying far more generally than of persons: as St. Paul says, "Mortify your members which are upon the earth[2]," where he proceeds to apply the term to every evil passion. Thus we might say, the hand, every employment; the foot, every path of life; the eye, every social intercourse that ministers to sin, must be cut off; however dear and closely united, and even as a part of ourselves. The expression occurs with a slight variation in the Sermon on the Mount[3], where, on the subject of adultery, it is first said the right eye; and then the right hand is to be cut off; they serve as remarkable instances of our Lord using similar sayings at different times, with a slight variation, and with a new adaptation; yet both expressive of one and the same principle.

[8] Deut. xiii. 6—9.
[9] De Cons. Ev. Lib. iv. 7.
[1] In Matt. xvii.
[2] Col. iii. 5.
[3] See Nativity, p. 453.

"*For every one shall be salted with fire; and every sacrifice shall be salted with salt*" (Mark). Both clauses, in this verse, are references to the Law, first, where salt was cast upon it, in the burning of the burnt offering[4]; and the latter, to salt being commanded with every oblation in the Law[5]. For every one, i. e. every acceptable sacrifice to God, all His elect, must be with salt and fire; which as Jews ye all know. Salt is the emblem of incorruption, and as such represents good principle; this alone will keep out the undying worm; and this fire of God's love must be ever in that sacrifice. The ensuing verse, where salt is used in the good sense, favours this interpretation. Or the expression may be used not of the accepted, but of the lost, the salt and the fire being types of that eternal punishment; the salt, with fire, indicating that the victim cannot perish, but that the fire will not cease to consume. Ever wasted indestructible in a living destruction[6]. Or the expression may be spoken of good and bad alike, as expressive of eternity, by the emblem of incorruption; it must be with fire; the fire of God's wrath, or the flame of His love; in either case it will be with salt, i. e. an eternal fire.

But the expression of "salt" leads to another proverbial saying of our Lord's respecting this sacred symbol, where it is used in the Sermon on the Mount, and also in St. Luke, at another time, after saying that a man must "forsake all that he hath[7]." "*Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves,*"—good sound principle, which will preserve you from corruption of soul and body,—

[4] Ezek. xliii. 24. [5] Lev. ii. 13.

[6] κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ. Æsch. Choeph. 290.

[7] Luke xiv. 33.

"*and have peace one with another*" (Mark). "Let your speech be always with grace, seasoned with salt;" or in other words, "no corrupt communication, but that which is good to the use of edifying[8]." If such salt have lost its savour it cannot be restored; for it is impossible to renew them again unto repentance who have tasted the Heavenly Gift, the salt of Divine wisdom, and have fallen away[9].

SECTION XVIII

THE PARABLE OF FORGIVENESS

"HAVE peace one with another;" such were the concluding words in St. Mark, and such may serve for the text of the discourse which now ensues in St. Matthew, as that to which our Lord returns after what He had said of cutting off the right hand, and the like; resuming not only the previous subject, but also the allusion to the child which He held by His side. At the same time, as combination is so much the character of St. Matthew's Gospel, some of the sayings introduced may have been spoken on other occasions. "*Take heed*," or rather "*See*," it is not the word of caution (προσέχετε) thus rendered, and used with regard to deceivableness, as of covetousness, or false prophets; whereas this is a simple and plain duty. See "*that ye despise not one of these little ones; for I say unto you, That in heaven their Angels do always behold the face of My Father which is in Heaven.*" Even as this child is taken nearest to Christ in His arms and by His side, so is it in Heaven, their Angels are the nearest

[8] Col. iv. 6. Eph. iv. 29. [9] Heb. vi. 6.

in attendance on the Great King; as the great Angel of the Messiah himself says, "I am Gabriel, that stand in the presence of God." And thus it is from the very nature of Christ's Gospel. "*For the Son of Man is come to save that which was lost*" (Matt.).

The humble are the highest in God's favour; the most dear to Christ; the High and Lofty One Which inhabiteth eternity maketh His abode with them; they most resemble the "Meek and Lowly" One; it follows, therefore, in the same order of things that the Angels nearest unto His throne are their more especial watchers. Or it may be, that the "little ones" signify the weak believer, the repenting and lately converted souls; such are watched over by Angelic care; though of little value with men, not so with God. Such are represented in the Returning Prodigal. Origen mentions both of these senses in which it might be understood, either of the most perfect; or of the lately born in Christ, the "new-born babes." These guardian angels he supposes to be assigned to each person, either at the laver of regeneration, or at his birth [10]. Hilary considers that these "Angels daily offer to God the prayers of such as are saved through Christ. How dangerous, therefore, to despise those whose desires are conveyed unto God, through the service of angels [1]!" Augustin, that the beholding the face of God is that manifestation whereby the good hereafter shall behold Him, of which St. John speaks, we shall "see Him as He is [2]." They always behold His face, from which St. Gregory argues [3], that the angels, wherever they go, have with them the beatific vision of God. Indeed, all we know of real blessedness on earth arises from that nearer

[10] In Matt. tom. xiii. 27.
[2] De Civ. Dei, xxii. 29.
[1] In Matt. xvii. 5.
[3] Moral. lib. ii. cap. 3.

vision of God which is in good men, which communion with God is unaffected by change of place. The lowliest man most nearly thus beholds His Face; is most heard by Him; most loved and cared for; Christ has come to save that which was lost; this necessarily renders such His chief delight who are most conscious that they are lost. Despise not such, for whom the Son of Man is come. "Shall the weak brother perish, for whom Christ died?"

It is when the Pharisees are despising such "little ones," and calling them "sinners," that the following parable again occurs in St. Luke. "*What think ye? If there should be to any man an hundred sheep, and one of them shall have wandered, doth he not, having gone to the mountains, seek that which hath wandered? And if it be that he find it, Verily I say unto you that he rejoiceth over it more than over the ninety-nine that have not wandered*" (Matt.). For an hundred are the rational creations of God, the multiplying of ten, the noun of complete yet infinite number; but, of these creations, one, which is mankind, hath wandered and been lost; and this parable represents the mystery, that Christ, so Infinitely Great, yet stoops for poor mankind, although the earth they inhabit is but as a grain of dust amidst the countless multitudes of worlds. Or, again, as a shepherd cares most for a sheep that is lost, as a mother feels most for the weakest child; so is Christ most concerned for the weak believer that is coming to Him, the returning penitent. "I have gone astray like a sheep that is lost. O seek Thy servant." He rejoices more over that; it comes nearest to His heart.

St. Hilary says, "the one sheep is the whole race of mankind, the ninety and nine that went not astray are the

multitude of the Heavenly Angels[4]." St. Ambrose[5], "rich must be that Heavenly Shepherd of whose sheep we are all but an hundredth part!" In like manner St. Cyril of Jerusalem, Jerome, St. Gregory, "that God had the hundred sheep, the perfect number, when one, which is mankind, by sinning, deserted the pastures of life[6]." Indeed, it is generally mentioned by Ancient Fathers, as by Irenæus also, and St. Athanasius[7]. But this, of course, not excluding the latter sense also.

"*So it is not the will of your Father which is in Heaven, that there should perish one of these little ones*" (Matt.), not one of them: every one is thus dear to Him; literally, it is not the will in His Presence or before Him, as referring, perhaps, to the highest Angels who see His Face, and partake in this His desire; it is not His wish that they should perish, i. e. it is His most earnest desire that they should be saved. It is this one thing for which He calls for the sympathies of mankind. He willeth not the death of a sinner; He hateth nothing that He hath made, i. e. He loveth them exceedingly.

"*But, if thy brother trespass against thee, Go and tell him,*" convince him of, "*his fault between thee and him alone.*" In distinction from communicating it to others; or, as it is in the Law, against "hating thy brother in thy heart[8]." The continuation Chrysostom takes to be, He had said, Offend not thy brother; and now, if offended thyself, Go to thy brother. St. Augustin, not as one seeking for blame, but as watching to amend[9]. St. Jerome well says: if the fault be against ourselves, then the command is, Forgive him; but if against God, then,

[4] In Matt. xvii. 6.
[5] Exp. in Luc. vii. 210.
[6] Hom. in Evan. xxxiv. 3.
[7] See Maldonat. ad loc.
[8] Lev. xix. 17.
[9] Serm. lxxxii.

Go to him and amend him. So also, St. Augustin: thine own wrong forget; but be mindful of thy brother's wound. "*If he should hear thee, thou hast gained thy brother;*" to be as a brother still to thee; and gained his soul for God. "*But if he will not hear, take with thee further one or two that,*" according to the words of the Law, "*by the mouth of two or three witnesses every word may be established. But, if he neglect to hear them,*" or literally hear amiss, "*tell* it *to the Church.*" These words imply a visible society to hear and to speak, and with power to excommunicate or absolve; an allusion very intelligible to the Apostles, as it was a power now exercised by the Jewish Synagogue; and taken from them and conferred by Christ Himself on His Church, which is to be to the end. "*But, if he neglect to hear even the Church, let him be unto thee as the heathen man and the publican*" (Matt.). Yet, not that charity ever here is to be at an end; for, says St. Augustin, in his Sermon on this passage, "Though we esteem him no longer as a brother, yet, not on that account is his salvation to be neglected. For even Heathens we consider not as our brethren, yet for their salvation we always seek [10]."

It is a great mystery, but Christ often gives us our rules of duty in little semblances of the highest doctrines and dealings of God. For it is in like manner that He Himself, as Son of Man, came to plead with Israel, as with a brother that had trespassed against Him; and to the Jews who would not hear, He appeared again with the Father's testimony, Who raised Him from the Dead; and with the Holy Spirit in miraculous powers convincing of sin; but still they would not hear; and He left it to His Church; and since they neglected to hear His Church,

[10] Serm. lxxxii. 7

they have been unto Him as the Heathens were before. The same mystery of godliness is also contained in the previous passage, where Christ speaks of His own conduct to mankind, before He prescribes this rule of duty to us. Thus, our Lord's own Example, in His treatment of the Jews, affords the best comment on the whole of this passage: Go to thy brother, as the Lord came to Israel, to convince him indeed of his fault, but, in all love and lowliness, with evidences of compassion and good will; praying and pleading for him with God, and bearing long, and expostulating meekly. And then, taking with thee the sacred Witnesses, Come again and adhere to thy brother, nor give him over till every effort has been tried; "Go ye first of all to the lost sheep of the house of Israel." The lost sheep is, as in the preceding passage, His first care. In some instances, on the first appeal, were Jews gained, as the Apostles; some, on the second, at the Day of Pentecost; some, afterwards, heard the Church and were gained. Some were left disobedient, and put out of the Church. For forty years long He pleaded; the destruction of Jerusalem is a fearful end; and so is the binding of the Church. The three appeals enjoined are well said, by Ludolphus, to be, the first, "amore;" the second, "timore;" the third, "pudore;" by thyself with love; by the witnesses with fear; by the Church with shame.

"*Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven.*" For thine offending brother may by thee be corrected, may repent, and thus, by thy means, be loosed on earth, and shall be loosed in Heaven[1]. "*Again, I say unto you, That if two of you shall agree on earth concerning any thing that they*

[1] August. Serm. lxxxii. 7.

shall ask, it shall be unto them from My Father which is in Heaven. For, wheresoever two or three are gathered together in My Name," in house, in church, in general council, "*there am I in the midst of them*" (Matt.). The passage considered with its context is a memorable one; there is a living power of excommunication visibly residing in the Church of which I speak; and the blessedness of not being cut off from that Church on earth is that therein Christ will be found, Who heareth prayer. The former passage, of binding, gives authority on earth; the latter, of prayer, while on earth, unites with Heaven. Such unity brings Christ into the midst pronouncing Peace. Christ is Truth, and Light, and Life. In such unity is interpretation of Scripture; doctrines of salvation; life-giving sacraments. The "two or three," in Christ's Name, seems to have reference to the "binding and loosing;" and to be connected with the previous expression of the "two or three witnesses," who shall convict the offender; with them will Christ agree; it is His Spirit that guides them.

"*Then*," i. e. when He had been speaking of an offending brother, and of the unity which is required for acceptable prayer; then "*came Peter unto Him and said, Lord, how often shall my brother sin against me and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven*" (Matt.). Because such is the measure of the Divine forgiveness, the seventy times seven, the hallowed sevenfold, the Jubilee of remission, the Pentecost of love, the Sabbatical kingdom. He asks of finite number; he is answered, by the multiplying of ten, which is infinite number. It is said, "With what measure ye mete, it shall be measured to you again;" so that forgiveness is to be

according to the measure of God's mercy. And "look how high the Heaven is in comparison of the earth, so great is His mercy also toward them that fear Him." Seven is the hallowed rest; and ten the multiplier of things human; and both combined express God's forgiveness to mankind. "The Law," says St. Augustin, "is set forth in ten precepts; and seven is put for a whole, because time goes round in seven days[2]." Origen, indeed, speaks as if the seventy times seven did impose a limit; but this St. Augustin well sets aside, adducing the words of St. Paul, "Forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye[3]." As, indeed, the ensuing parable interprets it. St. Hilary notices the reference to the expression in Genesis: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold[4]," in that, as the punishment of sin is infinite, so also is grace. Nor were it right to mete out pardon by prescribed number, as of the Law; when through the grace of the Gospel it is vouchsafed to us of God without measure[5]. "If thou forgivest," says St. Chrysostom, "until seventy times seven, and at once pardonest thy neighbour all his trespasses, yet it were but a drop compared with the boundless ocean; so much doth thy love fall short of the infinite goodness of God[6]."

"*Therefore is the kingdom of Heaven likened unto a Man,* who was *a King*[7]," "the King of Kings;" "the Son of God," says Origen, essentially in Himself the King[8], "*which would take account of His servants.*" But,

[2] Serm. lxxxiii. 3.
[3] Col. iii. 13.
[4] Gen. iv. 24.
[5] In Matt. xviii. 10.
[6] Hom. in Matt. lxi.
[7] See Holy Week, p. 160.
[8] In Matt. tom. xiv. 6. *ὥσπερ αὐτός ἐστιν ἡ αὐτοσοφία, καὶ ἡ αὐτοδικαιοσύνη, καὶ ἡ αὐτοαλήθεια, οὕτω καὶ ἡ αὐτοβασιλεία.*

when is it that He takes account? Origen speaks of it as the Day of Judgment, when "the Judgment shall be set, and the books opened." And he observes, that the expression, He "taketh account with his servants," is the very same which is used in the other parable [9], when, after a long time, the Master returns, which is evidently at the Day of Judgment. And, of this account, he says: "He Who created the Heaven, and the earth, in six days, can bring before our minds, in one instant of time, a distinct recollection of all things in our whole lives, and the Judgment may be as Resurrection in a moment, in the twinkling of an eye [1]." But, it clearly cannot be here spoken of the last day; it must be of Baptism, the Pentecost of forgiveness to each person. So St. Augustin takes it: "Every one beginneth at Baptism, and goeth forth free [2]." It must be remembered there are two days of regeneration, of admission into the Kingdom of Heaven, of forgiveness, and election; the one is at Baptism, the other at the final Judgment; but as in this case the forgiveness is not final, it must be the former. Perhaps, the better way would be, to understand it of the whole Christian state, the day of salvation and acceptance. Or, rather, to notice, with Origen, the words, "when He began to take account;"—the primary remission of sins.

"*And when He began to take account, there was brought unto Him one, a debtor of ten thousand talents.*" In all these parables, the sins imputed are in the losing of that talent which God has given. He "taketh account," by conscience within, by Scriptures, by His Ministers, by His Providences, by all things that testify unto man of his debts, and of God's forgiveness. Talents "of nature, of

[9] Matt. xxv. 19.

[1] In Matt. tom. xiv. 9.

[2] Serm. lxxxiii. 7.

grace, of fortune [3];" opportunities of good in thought, word, and deed; duties to ourselves, to our neighbours, and to God; time, abilities, and spheres of influence; education, examples, relationships; these all are talents to be accounted for. "The Law," says St. Augustin, "being in ten commandments, the ten thousand talents are all sins which are against the Law." "If we number our sins," says the same Writer, "what by deed, what by the eye, what by the ear, what by thought, what by innumerable emotions, I know not whether we shall ever sleep without a talent due [4]." And again, "every offence," says Ludolphus, "is in a manner infinite, which is against God. For the offence is according to what he is against whom we offend." "Our sins against God," says St. Chrysostom, "are so numerous, in comparison with our sins against men; for the sight of men deters us; but, though God sees us, yet we act and speak as though He saw us not. And not on this account only are our sins so grievous, but also because of the benefits we receive of Him. He gave us being, He breathed into us a rational soul, He sent His Son, has opened to us Heaven, has made us His sons." "Could we discern," says Origen, "the disposition of soul, the aptitude or inaptitude, to different virtues with which each is born we should then see many of the talents with which each is entrusted." And He Who knows the disposition, the reason, the conduct, the circumstances conducing, can alone judge of the gain and the loss.

The person, in the parable, is probably, says Origen, one entrusted with some government under the kingdom, which he had not rightly managed, to be indebted in so great a sum. It is not, therefore, as in other parables, the stewards of their masters' property or estate, but the satrap of a

[3] Ludolph. [4] Serm. lxxxiii.

mighty kingdom. The talents he takes to be those of gold or of silver, symbolically spoken of in the building of the Temple, which were of exceeding value.

"*But, forasmuch as he had not to pay,*"—for man cannot of his own strength make any satisfaction to God, —"*his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped Him,*"—according to the form of adoration paid to Eastern kings; the expression is afterwards changed when it speaks of the fellow-servant, who, under the same exigence, "besought him,"—"*saying, Lord, have patience with me, and I will pay Thee all.*" If that expression of adoration mysteriously indicated (as Origen says) that that King was God [5], much more does the compassion that follows, for of Him alone is it true that, "as His majesty is, so is His mercy." "*Then, moved with compassion, the Lord of that servant loosed him, and forgave him the debt.*" God always gives more than we ask or think. "Behold," says St. Chrysostom, "the exuberance of love! The servant asked but for a respite, but receives remittance of all the debt [6]." He hath blotted out his sins, he is forgiven and saved, and hath the seal of redemption; such is often said of us all; what is required on his part is, that he should live in this sense of forgiveness; and so keep this covenant of mercy.

"*But, that servant went forth;*" he went forth from the presence of the King, or otherwise, says Origen, he would not have so used his fellow-servant; and St. Chrysostom, by saying, "He went out," he shows that it was not after a long time, but immediately, while the favour he received

[5] Θεὸν ἐπιστάμενος τὸν βασιλέα. In Matt. tom. xiv. 11.

[6] Hom. in Matt. lxi.

still sounded in his ears, he thus abused the liberty afforded him. So much do these writers delight to draw out something from every word of Scripture. "He went forth," "*and found one of his fellow-servants, which owed him an hundred pence.*" "He found him," says Ludolphus, "in his own mind, through recollection of an injury done." The debt is trifling, inasmuch as every debt from man to his fellow-creatures must be so, in comparison with what he is himself indebted to God. "Who is there," says Augustin, "that is not a debtor to God, but he in whom there is no sin? And who is there amongst mankind who is not, by some trespass, a debtor unto his brother[7]?" "*And he seized him, and held him by the throat,*"—an expression descriptive of his anger, and also implying that he would hear no excuse from him or prayer,—"*saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went*"—went in the way of Cain, from natural piety and brotherly affection,—went "*and cast him into prison, until he should pay what was due.*"

"*But, when his fellow-servants*"—the Angels who are spoken of in the Revelation as our fellow-servants; who, in the parable of the tares, tell the Lord of what was done; or the Saints who shall judge the world, and who wait "till their fellow-servants should be fulfilled[8]," or the two or three witnesses before referred to, and the judgment of the Church; and so, St. Augustin, "by the fellow-servants is understood the Church, which binds one and looses another[9];"—when they "*saw what was*

[7] Serm. lxxxiii. 2.

[8] Rev. vi. 11.

[9] Quæs. Ev. i. 25.

done, they were very sorry; and went and told unto their Lord all that was done;" "told," or rather made clear and certified, as by judgment and account made, not merely as bringing an evil report or complaint, but, as God Himself, in judging Adam, and Cain, and Sodom, is represented, ascertaining the full truth.

"*Then his Lord called him to Him,*" called him by the sentence of death which brought him into his Lord's presence, and on leaving this world; or at the great Day; the call not of conscience within, but the last call which is from without; "*and said to him,* Thou *wicked servant, all that debt I forgave thee because thou desiredst Me,*" in humiliation and repentance. "*Oughtest thou not also to have pitied thy fellow-servant, even as I pitied thee?*" Not in the same degree, for that were impossible, but in like mode of mercy, to be merciful as our Father in Heaven is merciful. Yet his Lord aggravates not the charge, for, indeed, it was very grievous; the one, as Chrysostom says, for so large a sum, the other for a debt so small; the one a suitor to his fellow, the other to his Lord; the one obtained full remission, the other asked but for respite, but obtained it not. And when he owed Him ten thousand talents, his Lord did not call him "wicked," nor did He chide him, but had mercy on him. And so likewise Origen, "He called him not wicked at first, for owing the debt, but for his want of forgiveness to his fellow-servant." This brought all his own wickedness again upon him. Thus, Christ says, "For judgment am I come into this world;" and if He had not called them by such mercies, "they had not had sin." "As the good," says St. Gregory, "are rendered better by ill-treatment; so the bad are rendered worse by benefits [1]."

[1] Moral. lib. viii. cap. 25.

"*And his Lord was wroth*,"—which was not said of Him before, but this is "the day of wrath," when "He shall pour out indignation upon sinners,"—"*and delivered him up to the tormentors*," the gaolers of punishment, "evil spirits," says Ludolphus, "ministers of Divine justice, for those whom we endured as instigators in sin shall we endure as tormentors in punishment;"—"*till he should pay all that was due unto him;*"—the words are in correspondence with the former, which he had used to his fellow; even as the form of supplication had been in the very same description and with the same expressions, which he had himself before used to the King. The debt was infinite, and means of repayment were now at an end, for he was in the hands of the tormentors, and at no liberty to gain more. "By this is shown," says St. Chrysostom, "that his punishment shall be unceasing and eternal, and that he shall never pay." "Until," says Ludolphus, "is put for infinite time; he shall ever be paying and never shall have paid; for restore he cannot, but shall ever suffer punishment." So also Maldonatus and Cornelius, on this passage. And Quesnel likewise, "In that place, where a man can never see an end of his debt, and where death itself is immortal."

"*So likewise shall My heavenly Father*," not your heavenly Father, as a few verses before, nor our Father, but Mine, even the Father of Christ, and in Him the Father of all mercies, Who in Christ, and for His sake, and from being made conformable unto Him, accepts you; so likewise shall He "*do also unto you, if ye from your hearts forgive not every one his brother their trespasses*" (Matt.). From the heart within, the overflowing fountain of forgiveness, according unto Christ, the measure of seventy times seven, by that living stream washing

all things in our brother's conduct, great and small, not in word and in tongue, but with true and genuine affection. For otherwise the sacred condition of reconciliation in Christ, the covenant of prayer, is broken; lost is the Spirit of adoption; the Blood of Christ trodden under foot.

Well indeed might the Apostles, when they heard of this measure of forgiveness, exclaim in behalf of us all, "Lord, increase our faith!" St. Augustin, in his sermon, speaks of this parable as "a very terrible similitude." But surely it is also one of inexpressible consolation, for as we are required thus to forgive, it is a pledge to us that God's forgiveness to us is as unbounded as that which He requires.

PART II

Teaching at Jerusalem

"For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest."

SECTION I

CHRIST URGED TO MANIFEST HIMSELF

THE reasons will hereafter be given[2] for assigning all this period and portion of the history to St. John, and afterwards resuming St. Luke's narrative and the sending forth of the Seventy. It was now Autumn, as the Feast of Tabernacles occurred in the latter part of September or early in October; and St. John introduces these discourses at Jerusalem with our Lord's going up from Galilee, and as it appears from Nazareth. It is the third time of His appearing at His native place during the period of His Ministry; and at each time is He rejected there and doubted. It was of circumstances preceding the last Passover that this Evangelist had been speaking; when he passes over all the subsequent events in Galilee detailed in this volume, with the mere statement that

[2] See Part iii. § i.

"after these things Jesus walked in Galilee, for the Jews sought to kill Him in Judea," and then adds as follows. "*Now there drew nigh a Feast of the Jews, that of the Tabernacles*" (John). That affecting Festival, the great remembrancer of mortality, keeping up in solemn memory their fathers dwelling in the wilderness; and still further back, when Abraham, "in the land of promise, was dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise[3];" and which Nehemiah brought again to their remembrance on their return[4], impressing Israel with the truth that we here have no continuing city, but we seek one to come; hallowed by still higher consideration as a symbol of Him Who hath tabernacled with us in the flesh, and in Whose tabernacle come from Heaven we dwell under the green boughs. The eight days, by which these three great Festivals were kept by the Jews, to us represent the whole life of the Christian.

"*His brethren therefore*," when He now went home to Nazareth, where twice before He had been received with such harshness and unbelief,—the various kindred of His parents, as St. Augustin takes it,—"*said unto Him, Remove from hence, and go into Judea;*" for He had been now for six months in Galilee, and as it were retiring into hiding-places there, working miracles but in secret;—"*that Thy disciples also*," they who believe on Thee there, as many did, but Jesus would not commit Himself unto them[5]—"*may see Thy works which Thou doest. For no man doeth any thing in secret, and seeketh himself to be known openly*," or in the speech of all. If any man does good in such ways as the Eye of God only sees, it is a proof that he seeks not praise of men: the gathering unto

[3] Heb. xi. 9. [4] Neh. viii. 14. 18. [5] John ii. 23.

Himself in secret those who would believe, is the way of God, which men cannot understand. Virtue itself seems lost to worldly men, unless it is seen of others. "It is good," says the Angel Raphael, "to keep close the secret of a king, but it is honourable to reveal the works of God [6]." The secret of the Great King was here; but the works of God shall be revealed in their time. "*If Thou doest these things, manifest Thyself to the world.*" And this they said out of secret unbelief. "*For neither did His brethren believe on Him.*" "How can ye believe who receive honour one of another?" They thought of human honour (as St. Augustin says); this was incompatible with their seeing God. "Their speech had first," says Chrysostom, "a friendly appearance, but was full of bitterness [7]."

"*Jesus therefore saith unto them, My time,*" literally, My opportunity or season, "*is not yet present: but your time is always ready.*" The time for Christ's Manifestation, which must be that of His rejection and Cross, has not yet arrived; but when it had, He set His face openly to go up to Jerusalem: but those who wish for the things of the world, the world will always receive; "so long as thou doest well unto thyself, men will speak good of thee [8]." This is the difference between man and God: God doeth things in His own good time; "when the fulness of time was come, He sent forth His Son;" but man's time is the present; and this is the source of all evil; because man, in his impatience, waits not for the times of God. Thus St. Cyril, "Such things as are subservient to the great dispensation as these of Christ, cannot be done at all times; but they who neglect them and seek inferior things, can at any time undertake them [9]." This writer takes it

[6] Tobit xii. 7.
[7] Hom. xlviii.
[8] Ps. xlix. 18.
[9] Lib. iv. 33.

as the time for His Manifestation; St. Chrysostom, as the time of His Cross. "But though you," he says, "are always with the Jews, they will not hurt you." St. Augustin:—"My time" is the time of My glory, when I come to judge: your time, the glory of the world, is always ready. We who are the Lord's Body, may say to the lovers of the world, when they insult over us, Your time is always ready; our time is not yet come. For our life is hid with Christ in God. "When Christ, Who is our life, shall appear, then shall we appear with Him in glory[1]." "*The world cannot hate you.*" For these are principles of the world, and "the world will love its own." "*But Me it hateth, for I bear witness concerning it, that its deeds are evil.*" This is the secret of the world's hatred, the words, the deeds, the presence, the very thoughts of the good are a witness that it will not endure, as Cain could not endure Abel. "He is grievous unto us, even to behold." "He abstaineth from our ways, as from filthiness[2]."

"*Go ye up unto this festival. I go not up yet unto this festival; for my time is not yet fulfilled.*" St. Augustin and some others read, "I go not up unto this festival:" as if it were, Go ye up at these festal seasons, "where ye seek," says Augustin, "carnal glory. My festival is not a transient one as this, but abiding for ever; that festival-keeping where will be joy without end, eternity without stain, serenity without a cloud[3]." We may add, if through all our days here below, we keep this feast of tabernacles, we shall there keep that abiding festival through "the days of Heaven." But of course, in the first sense, the words of Christ speak of His time for

[1] Col. iii. In Joan. Tr. xxviii. 7. [2] Wisd. ii. 15, 16.
[3] In Joan. Tr. xxviii. 8.

going up to this Feast as opposed to theirs: it may be observed, that our Lord's words always bear more senses than one, and that arising from the nature of things, for "all things are double one against another[4]." It is with the words as with the works of God. The sayings of Christ, from their very depth and breadth, do necessarily penetrate into the secret analogies of things. Also because they are addressed to the thoughts of men rather than to their words. His brethren little knew what that manifestation was for which they asked.

"*And having said these things unto them, He continued in Galilee. But when His brethren were gone up, then He Himself went up unto the Feast, not openly, but as it were in secret*" (John). Christ was at the Feast of Tabernacles, says Augustin, but in secret: we who are come up out of Egypt, through the Red Sea of Baptism, are they who dwell in tabernacles in the wilderness of this life: Christ is with us, but in secret; He is that Rock smitten in the wilderness of which we drink;—that Rock twice smitten by the rod; for formed of two pieces, was the wood of the Cross.

SECTION II

CHRIST AT THE FEAST OF TABERNACLES

The scene now becomes changed from Nazareth to Jerusalem. "*The Jews, therefore, sought Him at the feast, and said, Where is He?*" or, "Where is that man?" For as He had said in Galilee, He had not yet appeared at that Festival. "*And there was a great murmuring*"—

[4] Ecclus. xlii. 24.

"murmuring," or suppressed whispering among themselves, as at Capernaum, in the previous chapter—"*concerning Him among the multitudes. Some indeed said, He is a good man. But others said, Nay,*" He is not so, "*but deceiveth the people.*" The name by which they spoke of Him, after His death, "That deceiver[5]." The former, says St. Chrysostom, being the common people; and the latter, the Priests and Rulers. But these only, says Augustin, were heard aloud, as the sound of dry leaves. "*No man, however, spake of Him openly,*" or with freedom of speech, that is, in His defence or in favour of Him, "*on account of* their *fear of the Jews;*" a name often used by St. John of Christ's enemies, the more strict Jews or Pharisees. And this which is said of Christ is to be understood, says St. Augustin, of all His servants; thus men speak of them because their life is hid with Christ in God. It is, he beautifully adds, as with the tree which in winter is as dead, and appeareth not. "The summer proveth, judgment proveth. Our summer is the revelation of Christ." "But this being said of the Lord is," he adds, "a consolation unto every Christian of whom it is spoken[6]."

"*But when it was now the middle of the feast, Jesus,*" Who had been before concealed, "*went up into the temple, and taught.*" His concealment was for our example, says Augustin; His speaking openly the testimony of His power. "*And the Jews,*" those His enemies, "*marvelled, saying, How knoweth this man,*" speaking contemptuously, "*letters, not having learned?*" How is He acquainted with the Sacred Books, being but an unlettered Galilean? Thus, when in the Temple, at twelve years of age, they were astonished; and thus, in

[5] Matt. xxvii. 63. [6] In Joan. Tr. xxviii. 11.

the last day of His teaching there, even the Scribes commended His wisdom in the Scriptures. They admired that His doctrine in a human and carnal way, which was the very Witness and Eye of God in their own hearts. Thus perverse were they, says Chrysostom, even in their admiration[7].

"*Jesus answered and said, My doctrine is not Mine, but* that *of Him that sent Me.*" This is frequently His declaration to the Pharisees, expressing His agreement with the Father; and was like His usual appeal to the Old Testament. The doctrine is Mine, there is unity of Substance: yet not Mine, there is distinction of Persons. He is the Word; it is not of Himself, but of the Father: yet "all things that the Father hath are Mine." Or, says St. Augustin, it was His doctrine, as He was God; not His as He was man. "*If any one is willing to do His will, he shall know of the doctrine, whether it be of God, or I speak of Myself:*"—words full of consolation, if we love God and love to do His Will, we shall see Him in His Son; yet full of terror, for rejection of true doctrine is proof of an evil heart. "Understanding," says St. Augustin, "is the reward of faith. Seek not to know in order that you may believe; but seek to believe in order that you may know." "*He that speaketh of himself, seeketh his own glory. But He that seeketh the glory of Him that sent Him, He is true, and there is no unrighteousness in Him.*" This would apply both to Himself and them; for they could not believe, because they sought their own glory: whereas, even His perfect righteousness was in His strict union with the Father; as showing that, in whatever degree we would approach, it must be by seeking that glory of God; in losing our-

[7] Hom. xlix. 1.

selves, and being lost and found in God. For even the Christian's rule of duty is "not doing thine own ways," "not speaking thine own words;" that so he may delight himself in the Lord, and keep His Sabbath[8]. He that "seeketh his own glory" is Antichrist, says Augustin. "Let us not," he adds, "seek our own glory, that we fall not into the snares of Antichrist."

"*Did not Moses give you the Law, and* yet *not one of you keepeth the Law?*" His last words at Jerusalem before were of Moses: "Had ye believed Moses, ye would have believed Me[9]." The Law itself does not confer on you Scribes, or learned in the Law, any knowledge of the truth by which ye can discern the Christ, from any learning of which ye boast, and for the possession of which ye marvel at Me, but the doing of that Law. "*Why do ye seek to kill Me?*" by which ye break that Law which is of saving life and forbidding murder[10]. Thus St. Chrysostom and others would understand it. But St. Augustin,—if ye kept the Law of Moses, ye would not seek to kill Me, when now present with you, but would have received Me. Maldonatus, differently from others,—not that their desire to kill Him was the breaking of that Law He spoke of, but their circumcision on the Sabbath, of which He afterwards proceeds to speak. But in another place He says, "Is it lawful on the Sabbath-day to save life or to kill?" meaning that their attempt to kill was more against the Law than His to save. Something of this kind appears to be the thing here implied. "*The people answered and said, Thou hast a devil;*" and art therefore, by the Law of Moses, worthy to die[1]; but immediately, changing

[8] Isa. lviii. 13.
[9] John v. 46.
[10] Exod. xxiii.
[1] Lev. xx. 27.

their ground, they deny it; "*who seeketh to kill Thee?*" Or it may be the Jews, i. e. the Pharisees and Rulers sought to kill Him; but the people, the angry crowd, who were not engaged in this attempt, they thus answer the charge.

"*Jesus answered and said unto them, I have done one work, and ye all marvel*"—one work, in distinction from the many miracles He wrought, and of which this very crowd are conscious[2]: but Maldonatus,—one work of healing on the Sabbath, in distinction from their practice of circumcision. "*Wherefore*[3] *Moses gave unto you circumcision (not that it is of Moses, but of the fathers), and on a Sabbath-day ye circumcise a man. If a man receive circumcision on a Sabbath, that the Law of Moses may not be broken; are ye angry with Me,*" and think Me worthy of death, "*because I have made a man entirely whole on the Sabbath?*" "Made whole"—not by a mere sign of restoration, but by a perfect removal of sin and its consequences. "Salvation," says Augustin, "through faith in body and soul." "Circumcision," he says, "was a sign of salvation; from salvation itself men ought not to rest on the Sabbath." "The Resurrection of Christ on the eighth day is our circumcision[4]." The meaning may be, Ye seek to kill Me, and so break the Law; or, Ye seek to kill Me for breaking the Law, yet ye yourselves keep not that Law, as in the matter of circumcision; for which ye make the Sabbath to give way. And what then, if I have healed a man on the Sabbath-day?—that one work which has drawn so much attention; the principle which requireth the Sabbath to give way to a higher Law, viz. to that of the Eighth day of circumcision, will

[2] See v. 31. [3] See Matt. xxiii. 34. Διὰ τοῦτο.

[4] In Joan. Tr. xxx. 5, 6.

justify its being set aside for a far greater consideration, viz. for the Presence of Divine Mercy itself, as shown by a miraculous work of goodness. "He wishes to show," says St. Chrysostom, "that, not to have done it, would have been to break the Law; for there are other things of more authority than this law; as Moses himself showed; making circumcision, which was of the fathers, more important than the Sabbath. And the work that I have done, is weightier and superior to circumcision[5]." St. Chrysostom, Augustin, and others, suppose the subject to be connected with the healing of the paralytic at Bethesda; when "the Jews sought to kill Him, because He did these things on the Sabbath-day." A long time had indeed intervened, for it was a year and a half before; and our Lord's miracles were often on the Sabbath; but the occasion may have been a public and remarkable one, from a meeting of their Council on the subject[6], or some other reason, so that He now appeared again before them as an outlawed excommunicated person, whose death they were seeking. The words "seeking to kill Him," are often repeated; it is stated by St. John, as the reason of His retiring from Judea, as if they were bent on effecting it in a determined manner; and in Galilee it appears from the other Evangelists, that He lived in flight from their pursuits. That occasion, therefore, may have been fresh in their minds at Jerusalem, although so long an interval had passed. But commentators on St. John would naturally connect it with that miracle, as standing forth so prominently in his Gospel; although, in matter of fact, so much history in the other Gospels and in point of time intervened.

Why are ye angry with Me for this miracle of mercy?

[5] In Joan. Hom. xlix. [6] See Ministry, 2nd Year, p. 14.

It speaks for itself. "*Judge not according to appearance, but judge righteous judgment*" (John). Look deeper into the nature of God's law, of mercy and judgment. Or judge not from partial feeling and favour as looking to persons. Alluding to Himself and Moses, says St. Chrysostom and Augustin; not saying, I have done a greater work than circumcision, but leaving that to their own judgment, only claiming of them an impartial consideration.

But while He is withdrawing in all lowliness, the power of His Godhead is present: "*Then said therefore some of the inhabitants of Jerusalem, Is not this He whom they seek to kill?*" for they knew well the purpose of their rulers, though the crowd from the country it seems did not. "*But, behold, He speaketh with all boldness,*" and freedom of speech, "*and they say nothing unto Him. Can it be that the rulers indeed know that this is of a truth the Christ?*" But His lowliness was an offence unto them. "*But this man we know whence He is. The Christ, when He cometh, no one knoweth whence He is.*" Great and mysterious was their knowledge, but because they had not love, their very knowledge was a snare, and became unto them an occasion of falling: they knew that He was of Nazareth; the Son of Mary; the Chief Priests pointed out Bethlehem to Herod as the place of His birth; but that He was born of a Virgin, the Son of God, this they knew not; yet the very Scripture that said He should be of Bethlehem, declared also that His "goings forth had been from everlasting[7]." St. Augustin supposes they alluded to the saying of Isaiah, "Who shall declare His generation[8]?" Thus is it with every one who is in Christ born of God by adoption; men see the earthly

[7] Micah v. 2. [8] Isa. liii.

person: they know not how he is born of the Spirit—they know not whence he is.

These things they whispered among themselves, "*Then Jesus,*" knowing all things, in answer to their thoughts, "*cried aloud in the temple as He taught, Ye know Me, and ye know whence I am.*" St. Augustin considers this as spoken of His human birth; but is it not rather of His Divine Mission? There was latent in their minds a consciousness that He must be from God; as Nicodemus said, "We know that Thou art a Teacher come from God;" and afterwards the man born blind, "This is a marvellous thing, that ye know not whence He is, yet He hath opened mine eyes." This it is which rendered them "without excuse." In a sense like this, it is understood by Chrysostom and others. But there was another sense in which Christ says afterwards the very reverse: "Ye cannot tell whence I come and whither I go[9]." "*And I am not come of Myself, but He that sent Me is true, Whom ye know not.*" The knowledge they had was to condemnation; saving knowledge they had not. "*But I know Him,*"—the Son alone knoweth the Father, as being of one substance with Him, and He only can reveal Him; therefore by Me only, as St. Augustin would apply it, can ye come to know Him. "*For I am from Him; and He hath sent Me.*" I am from or of Him, i. e. by eternal generation, God of God; and then the Incarnation and His Apostleship, "He hath sent Me." So St. Hilary[1]. From this he argues very well that this peculiar knowledge here spoken of does imply a peculiar generation from which it springs. "For if He were a work of creation, then every thing which is created is from Him. And how then does not all creation know the Father, if

[9] John viii. 14.

[1] De Trin. vi.

the Son knows Him, because He is from Him? But if the knowledge of the Father is peculiar to Him, as being from Him, then the being from Him is peculiar to Him also; i. e. the being the true Son of God by nature."

"*So they sought to seize Him;*" i. e. the people of Jerusalem of the Pharisees' part; "*but no one laid a hand on Him, because His hour was not yet come.*" As even at the last, when the hour was come, He went forth and said, Whom seek ye? and they fell to the ground; so now did He lay invisible hands on their power, till His time should have come: for it is He Who hath said to the sea, Hitherto shalt thou come, and no further.

Perhaps here after the last verse, we may suppose something of a pause, probably a day or two intervening, when the Evangelist stops to make this observation, of the impression that had been made among the people; and then proceeds with the effect this had on the rulers in their sending their officers to take Him. "*But many of the multitude believed on Him, and said, Shall the Christ, when He cometh, do more miracles than these which this* man *hath done? The Pharisees,*" as they mingled among them, or had tidings brought to them, "*heard the multitude murmuring,*" or whispering together, "*concerning Him these things. And,*" filled with envy in consequence, "*the Pharisees and Chief Priests sent officers,*" in addition to those persons who before were desirous to take Him, "*that they might seize Him.*"

"*Jesus therefore said unto them,*" i. e. to these emissaries whose intentions He knew, and in them to the Pharisees and their company around Him, "*Yet a little while with you am I, and I go unto Him that sent Me.*" Often are such touching expressions of His short abode with us used by our Lord; thus, to mitigate Judas, "The poor

ye have always with you; but Me ye have not always." And in the Old Testament, often is the fleeting nature of our own stay adduced as the object of God's great compassions, "For He knoweth whereof we are made: He remembereth that we are but dust." "He considered that they were but flesh: a wind that passeth away, and cometh not again[2]." The subject which of all others lies the nearest to human tears. "Yet a little while," words that make the strong man of wrath as a little child. And not only such as to soften enemies, but, as St. Chrysostom observes, such as to make those who were in earnest more eager to hear Him, as having but a little while to do so. Thus afterwards, "Little children, yet a little while am I with you." "A little while;" how often is it repeated by Him[3]!

"*Ye shall seek Me and shall not find* Me: *and where I am*, thither *ye cannot come.*" Yet, if He continued in death, says St. Chrysostom, they would be able to go to Him; for thither are we all going[4]. And Augustin: "He does not say, where I shall be, but where I am. For Christ was always there, whither He was about to return[5]." The former takes the seeking Him here expressed to be spoken of the better sort; like that of the women who lamented Him at His death. The latter thinks that this their seeking Him was after the Resurrection, when, "pricked in their heart," they said, "Men and brethren, What shall we do[6]?" being those for whom He prayed on the Cross, saying, "Father, forgive them;" and who despaired of salvation, till they drank of that Blood which they had shed. This is St. Augustin's observation. But is it not rather said of the unbelieving

[2] Ps. ciii. lxxxviii. [3] See ch. xiii. 33; xiv. 19; xvi. 10. 16, 17.
[4] Hom. xlix. 3. [5] In Joan. Tr. xxxi. 9. [6] Acts ii. 37.

Jews, who are seeking the Messiah, but have not found Him unto this day, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find Him; He hath withdrawn Himself from them[7]"?

"*The Jews, therefore, said among themselves, Whither is He about to go, that we shall not find Him? Is it to the dispersion of the Greeks that He is about to go, and to teach the Greeks?*" It may mean to the Gentiles themselves scattered abroad; or to "the twelve tribes in the dispersion[8]" among the Gentiles; perhaps in both senses among the scattered Jews to teach the Gentiles. How mysteriously true! He, their own Messiah, hath gone away among the dispersed of the Gentiles, and is teaching them; so that the Jews cannot find Him; seeking for Him unto this day, yet in vain. And again, how wonderfully do they seem to be repeating the following words unto this hour: "*What is this saying that He spake, Ye shall seek Me, but ye shall not find Me; and where I am,* thither *ye cannot come?*" How profound and dread the mystery! He is all around them in His Church, teaching the Gentiles; but they cannot approach Him; the veil is on their heart; they are smitten with blindness at the very door, and weary themselves to find it. They are wandering like blind men through all lands, seeking for some one to lead them by the hand; and saying, Where is He? What is this saying that He spake, "Where I am, thither ye cannot come?"

[7] Hos. v. 6. [8] James i. 1. Gr. Vers.

SECTION III

THE LAST DAY OF THE FEAST

"*On the last day, the great* day *of the feast,*" the eighth day, when there was "a holy convocation," "a solemn assembly," a sabbatical rest[9], representing the gathering of the Saints, after the seven-day-period of our earthly tabernacles. As in the last chapter of Zechariah. "The Lord my God shall come, and all the Saints with Thee;" "in that day, living waters shall go out from Jerusalem;" "every one that is left of all nations, shall keep the feast of tabernacles[1]." And, in the Revelation, when "the tabernacle of God" comes down from Heaven, it is with this offer, "I will give unto him that is athirst of the fountain of the water of life freely." And at the end of all, at the close of this our dwelling in earthly tabernacles, the invitation of Isaiah is again heard, in the voice of the Spirit, and of the Bride, saying, "And let him that is athirst come[2]." On that memorable day, "the great and the last," "*Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.*" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money[3]." As to weary pilgrims after the dry desert a city of rest, the place of waters, so shall it be on the last and great Day of our tabernacling in the flesh. And so, by anticipation, even now in the Presence and indwelling of Christ.

"*He that believeth on Me, as the Scripture hath said,*

[9] Lev. xxiii. 36.
[2] Rev. xxi. 6; xxii. 17.
[1] Zech. xiv. 5. 8. 16.
[3] Isa. lv.

Out of his belly shall flow streams of living water." These words are not, indeed, found in Scripture, and, therefore, St. Chrysostom would so put the punctuation as to read, He that hath that faith in Me of which Scripture speaks. It seems rather to be, In him shall all those Scriptures be fulfilled [4], which speak so often under the symbols of flowing water, of the miraculous streams in the desert, of its yearly remembrance in the drawing water on this day of the festival, of those numerous expressions in the Prophets, which speak of the overflowing of the Spirit under the figure of water: "With joy shall ye draw water out of the wells of salvation [5]," of the hallowed "waters of Siloa, that go softly [6]," which, to refuse, would bring on them the overflowings of Antichrist, and perdition. "Living water," as ever flowing, St. Chrysostom explains it, always moving, never failing, never empty, never stagnant. Continuance and perseverance in grace, which returns not to sin, but flows onward, increasing ever more and more. It shall be in him, "a well of water, springing up unto everlasting life." It is not only a well within, but flows without, for the good of our neighbour, for such is Divine charity. "As every one hath received the gift so let him minister [7]." Not a dead faith, but "working by love:" living, flowing, profitable. From the belly—that is, says St. Augustin, the inner man, or the conscience of the heart.

"*But this He spake of the Spirit, which they who believe in Him were about to receive. For the Holy Spirit was not yet,*" with the outpouring of His gifts in the Church. "*Because Jesus was not yet glorified.*" The waters of life shall flow when the rock is smitten. In Himself is this

[4] See Study of Gospels, p. 111.
[5] Isa. xii. 3.
[6] Isa. viii. 6.
[7] 1 Pet. iv. 10.

symbol fulfilled. But, now, it is spoken by anticipation, not in that fulness of meaning with which, at last, the Spirit and the Bride say, Come: when He shall have ascended up on high and received gifts for men. "Not yet glorified." By His death, says Chrysostom, whereby we were reconciled to God, and made meet for His gifts. By His Resurrection, says Augustin, setting forth therein that everlasting life which the living water indicated. "We are sure," says the same writer, speaking of Baptism, "that every one receiveth; but each is filled according to the size of that vessel of faith which each brings to the fountain[8]." If the love of the world dwelleth in thee, there is no room in thee for the love of God; thou art a vessel, but thou art full; pour forth what thou hast, that thou mightest receive that which thou hast not; pour forth the love of the world, that thou mayest be filled with the love of God. "Each according to his thirst," says Ludolphus, "shall find drink in God." "My soul thirsteth for Thee." "With Thee is the well of life[9]." From the dust of this world's business, from the dryness of spirit which it occasions, from the heat of lust, from the blast of the desert, from the burning simoom of popular opinions may this water refresh our spirits.

"*Many, therefore, of the multitude, when they heard that saying,*"—of the Scriptures being thus fulfilled in Christ, refreshed as travellers in the desert, by the scent of that water to which they were approaching—they "*said, This is of a truth the Prophet. Others said, This is the Christ. But some said, Out of Galilee doth the Christ come?*" ever stifling, by the Scripture itself, the yearnings of faith; but the simple in heart overcame that stumbling-block, "Can there any good thing come out of Nazareth? Come

[8] In Joan. Tr. xxxii. 7. [9] Ps. xliii. 2; xxxvi. 9.

and see[1]." "*Hath not the Scripture said, That of the seed of David, and out of Bethlehem, the village where David was, the Christ cometh? There was, therefore, a division among the multitude, because of Him. And some of them wished to seize Him; but no one laid hands upon Him.*" His own prophecy began already to be fulfilled, that He came to send division upon earth; though "God be not the Author of confusion, but of peace[2]."

"*There came then the officers to the Chief Priests and Pharisees. And they said unto them, Why have ye not brought Him? The officers answered them, Never yet spake man as this Man.*" As, in another place, the people "hung," it is said, on His gracious words; and again, "were astonished" at the authority of His teaching; so did the love and the power of God shine through the earthly tabernacle. "*The Pharisees then answered, Are ye also deceived?*" or seduced and led astray by Him, "That Deceiver;" "Who deceiveth the people," as they called Him. "*Hath any of the rulers believed on Him, or of the Pharisees? But this people that knoweth not the Law are accursed.*" That curse of them that know not the Law is on themselves; for the understanding of the Law comes only by the doing of it; and our Lord had just testified, "Not one of you keepeth the Law." It is Moses himself who will condemn them; for, had they believed Moses, they would have believed Christ. The poor have the key of knowledge, and enter the kingdom. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know[3]." They implied, that none of the rulers believed on Him; but, St. John tells us, that "many of the rulers believed on Him, but, because of the Pharisees, they did

[1] John i. 46. [2] Luke xii. 51. 1 Cor. xiv. 33.
[3] Isa. i. 3.

not confess Him;" among these was one now present, who felt constrained to say something to this their declaration.

"*Nicodemus saith unto them, he that came to Him by night,*" more than two years before, "*being one of them, Doth our Law judge the man, unless it first hear from him, and know what he doeth?*" Wisely appealing to their own Law, and secretly pleased to find the officers so affected with awe, he hoped that they themselves might, in like manner, be overcome by His Presence. "*They answered and said unto him,*" contemptuously evading his appeal, "*Art thou also of Galilee? Search and see, for a prophet from Galilee ariseth not.*" Again deceived by their own knowledge, for Christ was of Bethlehem.

"*And each went unto his own home,*" the Priestly Council were frustrated, and dissolved. The crowds in the Temple had dispersed. "*And Jesus went to the Mount of Olives.*" The place known as that of His nightly resort, "At night He went out and abode in the Mount of Olives[4];" and on the night of His Passion, "He went, as His custom was, to the Mount of Olives[5]." Or it may be here, to the house of Martha and Mary, at Bethany; and, indeed, that memorable discourse with the two sisters, which St. Luke mentions, may have been on His coming up to this Feast of tabernacles.

SECTION IV

THE WOMAN TAKEN IN ADULTERY

"*And early in the morning He came again unto the temple, and all the people came unto Him; and He sat down and*

[4] Luke xxi. 37. [5] Luke xxii. 39. John xviii. 2.

taught them." In the treasury, or court of the women, where He afterwards sat teaching, when He saw the widow with the two mites. Some say that the Great day of the Feast was always followed by a Sabbath, which would account for His again appearing in the temple; and we afterwards find that the healing of the blind man is on a Sabbath; but, whether what follows could have occurred on a Sabbath, is very questionable. "*And the Scribes and the Pharisees bring unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now, in the law, Moses hath commanded us, that such should be stoned; what then sayest Thou? This they said, tempting Him, that they might have to accuse Him.*" For it was unlike His mercies to condemn; yet, if He did not, they would have to charge Him as a transgressor of the Law. "In the same net, which they hid privily, is their foot taken."

"*But Jesus, stooping down, with His finger wrote upon the ground;*" and in some Greek copies it is added, "*as though He heard them not*"—μὴ προσποιούμενος. It is mentioned by a traveller in the African Sahara, that he found it customary in the East to write on the ground; but this throws no light on the circumstance. The additional words may serve to explain it; it is as if His thoughts were engaged in something else, something higher and better than such, their criminations of each other; but, especially in a charge of this nature, He intended it as a lesson to ourselves, that, when things of this kind are brought to our notice, which cannot be even thought of without sin, our minds must be otherwise occupied, that they be not defiled. Moreover, He thus averted His face from accusers and accused; and, in mercy, gave them

opportunity to recover and recollect themselves and withdraw. Nor are such explanations incompatible with deeper meanings of Divine significancy. There is a mysterious circumstance in the Law when a woman is suspected of adultery. "The Priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the tabernacle the Priest shall take, and put it into the water[6]." And this water, with the dust from the floor of the tabernacle, becomes "the bitter water that causeth the curse," if the charge be true. The accusers are as if this trial were made with them. As if they had themselves to drink of the dust of the holy floor, and of the bitter water, by the effect of our Lord's words, as testing their own hearts. He "wrote with His finger;" by the finger of God were written the commandments; but that Law was written on stone, says St. Augustin, on account of their hardness; now the Lord wrote on the earth because He was seeking fruit[7]. In another place, together with this opinion, he adds another, that it was as signifying that such as they should be written on earth, not in Heaven, where He told His disciples to rejoice that their names were written[8]. But these are not explanations, and the whole incident being omitted in some Greek versions, we have neither Chrysostom, nor Cyril, nor Origen. In the Prophet the expression occurs, "They that depart from Me shall be written in the earth[9]." Some, as Thomas Aquinas, suggest, that He was writing the same words that He spake, that the Scribes might see it and retire. Thus a judicial sentence is both written and spoken Others, that the words might have been what the Hand wrote on the wall to Belshazzar[10]. "Thou art weighed

[6] Numb. v. 17.
[7] In Joan. Tr. xxxiii.
[8] De Cons. Ev. lib. iv. 17.
[9] Jer. xvii. 13.
[10] Dan. v. 25.

in the balances, and art found wanting." St. Jerome, that He wrote there the mortal sins of the accusers and of all others[11]. St. Ambrose, that it was as in Jeremiah, "O earth, earth, earth, hear the word of the Lord[1];" or that He wrote the proverb, "Why beholdest thou the mote that is in thy brother's eye[2]?" The act of His writing was, doubtless, intended as a lesson to us; and it is our duty and our wisdom humbly to inquire what that lesson might be; and the first mentioned is a most valuable guide of duty. "Turn away mine eyes, lest they behold vanity."

"*But as they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast the stone at her.*" "O answer of Wisdom! How did He send them within into themselves! Breakers of the Law, they were desirous for the Law to be fulfilled by accusing; not by chastity truly to condemn adulteries[3]." He did not condemn the Pharisees, but they are made to condemn themselves. This is usual with God. As our first parents hiding themselves from His Presence; as Nathan unto David, "Thou art the man;" as Judah of Tamar, "She hath been more righteous than I;" as the rich young man going away grieved;—His Word holds up the glass to man, His Spirit bears witness within, and he is self-condemned. "*And again He stooped down and wrote on the ground:*" as if declining to interfere, and leaving the matter to themselves. "*And they, when they heard* it, *convicted of* their own *conscience, went out one by one, beginning from the eldest unto the last; and Jesus was left alone, and the woman in the midst.*" "They were left alone, the pitiable

[11] Cont. Pelag. lib. ii.
[2] Ep. 56, and Ep. 79.
[1] Jer. xxii. 29.
[3] Aug. In Joan. Tr. xxxiii. 5.

and the pitiful," says Augustin[4]. Misery and Mercy stood there; the guilty and the Guiltless One. It was a fearful sentence, to stand before Him and be forgiven. "There is mercy with Thee, therefore shalt Thou be feared."

"*And Jesus lifted up Himself, and saw no one save the woman*," i.e. none of her accusers who had come with her, being left alone with His disciples and the multitude. It is thus taken by Ludolphus, Maldonatus, and Cornelius. And this the words seem to imply, for it is said the woman was left "in the midst," which of course indicates others present, in the midst of whom she was. "*And* He *said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She answered, No man, Lord. Jesus said unto her, Neither do I condemn thee: Go, and sin no more.*" By these words, says Augustin, condemning the sin, but not the sinner.

"It is God that justifieth. Who is he that condemneth[5]?" He could give contrition and repentance, He knoweth and moveth the heart, and hath power to bind and loose as no other Priest on earth. He had come Himself to take the curse and penalty of the Law, and to forgive sins. She is guilty of death; and He died for her. "I am not come to condemn the world; but to save the world." Thus signally, "Grace and truth were by Jesus Christ." For the very Gospel which He taught was the forgiveness of sins. In Him was this forgiveness, while Moses condemned. But how is this reconciled with the Law? it is as even now shown; by the Law was knowledge of sin and self-condemnation; "for what man knoweth the things of a man, save the

[4] "Relicti sunt duo, misera et misericordia."—Aug. In Joan. Tr. xxxiii. 5.

[5] Rom. viii. 34.

spirit of man which is in him[6]?" And the Law, and the spirit within him, will be sanctioned by the final judgment. But even now is it fulfilled: "I will come near unto you in judgment; I will be a swift witness against the adulterers[7]." The whited sepulchres appear, full within of dead men's bones.

SECTION V

THE LIGHT OF THE WORLD WILL LEAVE THE JEWS

And now, before leaving the temple, Christ would Himself have been stoned instead of that adulteress, whose sins He came to bear, but that He reserved Himself for a worse death. It is supposed that the words which ensue have no reference to what had just occurred; and, indeed, there is such an interruption, that it is not necessary that they should have; yet they seem to be spoken in the same place, the treasury; and if we suppose it was still very early in the morning, the following expressions may allude to the sun's light then appearing, according to that symbolical teaching, so usual with St. John; or to the solemn trimming of lamps in the temple. And in the words, "I judge no man," and the mention of the witnesses, sufficient reference may be seen to what had occurred.

"*Then again Jesus spake unto them,*" when the accusers and accused were gone away, "*saying, I am the Light of the world. He that followeth Me shall not walk in the darkness, but shall have the light of life*[8]." "The

[6] 1 Cor. ii. 11.

[7] Mal. iii. 5.

[8] See Holy Week, pp. 73, 74.

light of the world, that is," says St. Chrysostom, "of the whole earth, not of Galilee, or of Palestine, or of Judea." Or, taken with the words that follow, it may be, "The true Light, which lighteth every man that cometh into the world[9]." Light within, by His Godhead enlightening the mind; light without, by His Manhood guiding, by miracles, by word, by example. "The light," says Augustin, "which is veiled under the cloud of flesh, not to obscure but to temper that light." "The light of the world," which shineth in every place, but some have eyes to behold, and some have not. The Light which was before the Sun, in Whose Light we shall see light; the Light of the Lamb which lighteth the City of God, so that it needeth neither sun nor moon to lighten it; the Light that never goeth down. As flowers turn their leaves toward the light in some dark prison-house, so do our affections turn unto Thee. His "life was the light of men." Of the passage in the Psalms, "With Thee is the well of life; and in Thy light shall we see light[10]," Augustin observes, the life and the light are both here combined. The light of life here, to guide this frail mortal life; the light of life hereafter, to fill with everlasting joy. "The darkness which is to be feared," says Augustin, "is not that of the eyes, but of the manners: or if of the eyes, not of those without, but of the eyes within[1]." "What is this our way," he says, "but to live justly? But how can he avoid stumbling in the way, on whom the light shineth not? Tobias on his countenance had his eyes closed, and the son led his father by the hand; but the father, by his precepts, pointed out the way to his son[2]." When Christ, the true Light, shall

[9] John i. 9.
[10] Ps. xxxvi. 9.
[1] In Joan. Tr. xxxv. 1.
[2] Tobit ii. iv.

have come, and reveal the hidden things of darkness, and make manifest the counsels of the hearts, then Prophets and Apostles, and all those Scriptures which were as lamps kindled for thee in the night, shall depart, and we shall behold the true Light. Then shalt thou come unto the Fountain from whence the dew hath come, which sprinkled thee here; then shalt thou behold that naked Light itself; and for beholding and bearing of which thou thyself shalt be cleansed; that Light from whence a ray through tortuous and crooked places hath here been sent to lighten thy dark heart [3].

"*The Pharisees, therefore, said unto Him, Thou bearest witness of Thyself; Thy witness is not true.*" The Law allows not any one's testimony for himself alone. "*Jesus answered and said unto them, Although I bear witness of Myself,* yet *My witness is true; for I know whence I came, and whither I go.*" Even a Prophet or Apostle might have this assured testimony of his truth; much more in His Incarnation and Apostleship, He that cometh from God and goeth to God, hath the witness of God Himself. And of this hath He "given assurance unto all men, in that He hath raised Him from the dead [4]." But in a still higher sense is it taken by St. Augustin, Chrysostom, and others, of His natural Sonship; for as the Son of God, Light of Light, and Very God of Very God, He alone knoweth whence He is and whither He goeth. As He Himself said also of the Spirit.

"*But ye know not whence I come, and whither I go.*" Therefore this witness of the Father is unknown to you. "*Ye judge according to the flesh.*" And in this sense it is true that ye know whence I am. "Ye see Me as man," says Augustin, "ye know Me not as God." But

[3] In Joan. Tr. xxxv. 9. [4] Acts xvii. 31.

Chrysostom, ye judge of Me according to your own carnal mind. But, in fact, both these ways of taking it come to the same, for they looked upon Him as Man on account of their own carnal judgment of things. A Messiah who came with worldly greatness ye would receive: coming in humiliation, ye know Him not. Nevertheless I come to be judged, to be accepted or rejected by you; not to judge you. "*I judge no man:*" not from want of power, but because I come now, "not to judge the world, but to save[5]." "*And yet, if I judge, My judgment is true,*" even according to the rule of your Law. "*For I am not alone; but I and the Father that sent Me.*" Thus before: "My judgment is just, because I seek not Mine own will, but the will of the Father which hath sent Me[6]." He alludes, says St. Chrysostom, to the future judgment. Thus He ever speaks of Himself as appearing in the glory of His Father. "*And in your Law it is written, that the testimony of two men is true*[7]. *I am He that beareth witness of Myself,*" by My words; "*and the Father that sent Me beareth witness of Me,*" by My works[8].

"*Then said they unto Him,*" as rejecting the Witness, "*Where is Thy Father?*" It was an instance, says St. Augustin, of what He said, "Ye judge after the flesh," for when He spoke of His Father, they took His words in a carnal sense, as if He spake of a human father. But St. Chrysostom, that they knew what He meant, but asked, tempting Him. "*Jesus answered, Ye neither know Me, nor My Father. If ye had known Me, ye would have known My Father also.*" Which expression, of course, implies unity of substance: for it cannot properly be said

[5] John xii. 47. [6] See Ministry, 2nd Year, pp. 23, 24.
[7] See Study of Gospels, P. iii. § iv.
[8] See Ministry, 2nd Year, p. 26.

of any one, that, in knowing him, you know another, unless they both are One; much less can it be said that ye know the Creator in knowing any creature. How striking and beautiful the change in the tone and language, when the same occurs with one of the disciples in humble inquiry!—"If ye had known Me, ye should have known My Father also. Philip saith unto Him, Show us the Father. Have I been so long time with you, and yet hast thou not known Me, Philip[9]?"

"*These words spake Jesus in the treasury as He taught in the temple: and no man laid hands on Him, for not yet had His hour come.*" Perhaps now, in the early morning, on entering the temple, He sat and taught in its precincts or outer courts before it was opened more fully at the Morning Sacrifice; and that for the same reason, at the close of His ministry on last leaving the temple, "He sat over against the treasury[1]," when the Evening Sacrifice was over.

After the last verse, we may suppose that there is here some break in the discourse, either from some slight change of place or of time; perhaps it may be in another part of the temple. "*Jesus then said again unto them, I go,*" I depart as it were, and retire secretly; "*and ye shall seek Me, and in your sins ye shall die. Whither I go, ye cannot come.*" "Ye shall seek Me," not with affectionate desire, says Augustin, but with hatred. Or may it not be, Ye shall in vain seek for a Saviour, for Him in Whom is life, and shall die without finding Him? "Differences are there," says Origen, "of those who seek Jesus, not all that seek Him, seek Him for their own salvation, or to be profited by Him. They only that seek Him aright find peace." "Where Jesus is, there is the Truth, the Wisdom

[9] See Holy Week, pp. 469. 470. [1] Mark xii. 41.

and the Word." "To Peter He said, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards[2]." "For when He hath gone to the Father, the disciple of Jesus can walk in His steps with carefulness and follow Him[3]." This dying in their sins, St. Augustin and St. Chrysostom both explain with reference to their not receiving the Sacrament of Baptism or the Eucharist; Origen, as unable to leave their sins, except by a true and living faith in Christ. "Ye shall die in your sins," was not spoken, he says, of all, but of those whom He knew would not believe, and could not follow Him, because they were not willing to do so. "They were living," he says, "in sickness of soul, and their sickness was unto death. Therefore the Physician looked on them thus sick unto death, and despairing of their cure, said, Ye shall die in your sins." They were dying, he says, in spiritual death; that death of which it is said, "The dead praise not Thee, O Lord[4]." "All the unhappiness," says Augustin, "of the Jews, was not to have sin, but in sins to die[5]." Lighten thou mine eyes, O Lord, that I sleep not in this death of sin.

"*The Jews then said, Will He kill Himself, because He saith, Whither I go ye cannot come?*" "A foolish saying," says Augustin. And surely one from beneath, from the great Destroyer. Origen thinks that, although these words were spoken contemptuously, yet that they might have a reference to some tradition, or prophecy, or some of our Lord's own expressions respecting His voluntary death.[6] "*And He said unto them, Ye are from beneath; I am from above.*" It is of this I speak, in saying that ye cannot come

[2] John xiii. 36. [3] In Joan. Tom. xix. 3.
[4] Ps. cxv. In Joan. Tom. xix. 3. [5] In Joan. Tr. xxxviii. 6.
[6] In Joan. Tom. xix. 4.

to that place at God's right hand, whither I go. "From beneath," i. e. of this world below and with earthly mind; so the three great commentators would understand it. As serpents that creep on the ground. From above, i. e. says Augustin, from beyond the highest height, higher than all created things, beyond all thought; "the Co-eternal, the Only-Begotten." "*Ye are of this world*," "walking according to the course of this world,—the spirit that now worketh in the children of disobedience [7];" whereas of the disciples He says, "Ye are not of the world, but I have chosen you out of the world [8]." "*I am not of this world*." "The prince of this world cometh, and hath nothing in Me." "*I said therefore unto you, that ye shall die in your sins: for unless ye believe that I am* He, *ye shall die in your sins*." Although we render the words, "I am He," yet literally it is the Divine Name, as spoken to Moses, when sent to deliver Israel from Egypt, and so Augustin takes it. All the words of Christ are capable of a higher meaning than men usually understand; and they are not so taken by the Jews now, by their reply: "*They said then unto Him, Who art Thou? And Jesus said unto them, From the beginning even as I told you.*" This expression has given rise to various interpretations, from the term, "the beginning," being read, not as with us, adverbially, but as the nominative or accusative case; as if it were, "I who now speak to you am the Beginning;" such is the reading of St. Augustin. The Beginning of All things: "without Whom nothing was made." "I am the First and the Last." The First-born of all creation. But our own reading seems the most satisfactory, and so Maldonatus allows, "the same as at the beginning I said," intimating from the first to you that I am He, the Christ, the Son of God.

[7] Eph. ii. 2. [8] John xv. 19.

"*Many things have I concerning you, both to speak and to judge: but He that sent Me is true: and those things which I have heard*[9] *of Him I speak unto the world.*" "Many things to judge," speaking, says St. Augustin, of the future judgment; but now He came not to judge but to save. In like manner St. Chrysostom: There are many things of which I might accuse you, but I come not now for your condemnation but to save; for this hath My Father sent Me; and He is true, and I abide in His truth. Or, it may be, to censure and reprove. He had many things to speak of, as St. Cyril takes it, in which they need correction before they can believe, many vices to be removed from them. The difficulty here is to see the connexion or consequence in the latter part of the sentence; the meaning seems to be, the change and conversion must be in you, for with Me is the truth and unchangeableness of the Father. Maldonatus well applies to it the words of St. Paul: "If we believe not, yet He abideth faithful: He cannot deny Himself[1]." The passage seems one in which part of the meaning is unexpressed: many things I might speak of in you which hinder you from believing; yet though you do not believe, the Father remaineth true, and I am of Him and in Him. "*They knew not that He spake to them of the Father.*" But some ancient writers read it, "they knew not that He spake of God as His Father." So dull were they, in either sense, and carnally minded; "as for the mysteries of God they knew them not."

"*Then said Jesus unto them, When ye have lifted up the Son of Man,*" upon the Cross, "*then shall ye know that I am* He." Then shall ye look upon Him Who is made Sin for you, and looking upon Him shall be healed; thus had He said: "As Moses lifted up the serpent in

[9] See Ministry, 2nd Year, p. 23.

[1] 2 Tim. ii. 13.

the wilderness, even so must the Son of Man be lifted up[2]." And afterwards, "If I be lifted up I shall draw all men unto Me[3]." "*And* then shall ye know *that of Myself I do nothing; but, as the Father hath taught Me, these things I speak.*" Then shall ye know My union with the Father; then shall ye believe in Me as the Son of God. But how is this true of the Jews, of whom He had just said that they should die in their sins? it is of course spoken of that remnant of Israel who believed. "He spake," says St. Augustin, "of those who, pricked in heart, should hereafter, by believing, drink of that Blood which they themselves had shed. Those three thousand and those five thousand of the Jews[4] whom He then beheld as He was speaking." "This, His being lifted up on the Cross, was to be fulfilled through the hands of those very persons who afterwards should believe[5]." Then, those many thousands were "of one heart, and of one soul," and might therein perceive some dim shadow of the Unity of the Three Persons in One God. But it can scarce be of such partial and "private interpretation" as to be spoken of these alone; it is one of those many mysterious passages which speak of Israel returning; looking upon Him Whom they have pierced, and mourning, as for an only son, with great lamentation. But St. Chrysostom explains it otherwise: When ye shall see that I suffer nothing from death, then shall ye know both My power and My union with the Father, from the effects of His wrath, which shall come upon you to the uttermost, as Isaiah hath foretold. And David, "Then shall He vex them in His wrath[6]." And Christ Himself

[2] See Nativity, p. 334.
[3] See Holy Week, p. 71.
[4] Acts ii. 37. 41; iv. 4.
[5] In Joan. Tr. xl. 2.
[6] Ps. ii. Matt. xxi. xxiii.

of their house being left desolate; of the vineyard being given unto others[7].

"*And He that sent Me is with Me; the Father hath not left Me alone; for I always do those things which are pleasing unto Him.*" He is ever labouring to show, says Chrysostom, that all things He did were pleasing to the Father; as of His dissolving the Sabbath; and of His Cross. "Thinkest thou that I cannot now pray unto the Father?" and then on saying, "Whom seek ye?" He makes them fall to the ground[8]. It may be added, that if the Son is ever showing that all which He does is well pleasing to the Father; so likewise, when the Father speaks, it is as ever showing, "This is My Son, in Whom I am well pleased." The meaning seems to be, when I speak of being sent and of Apostleship, it is not as man would speak. For, although sent by Him, yet I and the Father are One, inseparable, undivided. He hath sent Me, and yet is with Me; both, says Augustin, are together; but One is sent, the Other hath sent Him; the sending is the Incarnation. The Father hath sent the Son, but hath not departed from Him. For in what place is He not, Who hath made all things, and saith, "Do not I fill Heaven and earth[9]?"

"*As He spake these things many believed on Him.*" Yet it does not seem probable that they could have understood what He now had been saying; they knew not that He spake of the Father; much less could they have known that, in being lifted up, He spake of His Crucifixion; and so, on the previous day, when He had been speaking mysterious doctrine, many believed; and when He spake of the Spirit, under the figure of the

[7] Hom. in Joan. ad loc. [8] John xviii. 6.
[9] Jer. xxiii. 24. In Joan. Tr. xl. 6.

flowing water. It cannot, therefore, refer to these expressions alone, but that His discourse had, on the whole, this effect, of converting many; that His Word did not return unto Him void even then; it shows, that to believe does not imply full understanding of the things of faith, but only their acceptance; looking to the emblem in the wilderness restored, drinking of the Rock refreshed, though as yet they knew not the import. And to this our Lord seems to allude, in saying, that if they abide in His Word they shall *know* the truth. "They believed," says Augustin, "not because they knew, but they believed in order that they might know. For that which we shall know eye hath not seen, nor ear heard, neither hath entered into the heart of man. For what is faith, but to believe that which thou seest not[1]?"

SECTION VI

THE TRUE CHILDREN OF ABRAHAM

"*Then said Jesus unto those Jews which believed on Him,*"—on this or some other occasion, looking on those in the crowd who were looking to Him in faith,—"*If ye abide in My Word.*" He that abideth in Christ bringeth forth much fruit; they that, in an honest and good heart, receive and keep the Seed, bring forth an hundredfold. And even in Aristotle, continuance and uniformity is the test of genuine virtue, in distinction from natural goodness, impulse, or feeling. If ye continue in My Word "*ye are truly My disciples. And ye shall know the truth; and the truth shall make you free.*" Much is said of life, and

[1] In Joan. Ev. xl. 9.

light, and love, but this is the first mention of liberty; we may, therefore, notice in what sense freedom is spoken of as a good. Nicodemus was not free, for he feared to confess what he believed; nor was St. Peter free when he denied Christ; and if it was so, in the case of the best, how much more with the Jews, who were "slaves to divers lusts[2]," boasting of liberty, but themselves the slaves of corruption? "*They answered Him, We are the seed of Abraham, and to no one were slaves at any time. How sayest Thou then, Ye shall be made free?*" Understanding all things with a carnal meaning, and even in that boasting falsely. "Was not Joseph sold?" says Augustin; "Were not the Prophets led into captivity? Is not this the people which made bricks in Egypt? Does not God ever impute to them His bringing them out of the house of bondage? Were they not now paying tribute to the Romans? And had not their money the image of Cæsar[3]?" They had been oftentimes slaves, says Chrysostom, to Egyptians, Babylonians, and many others; but Christ dwells not on this, but passes to that slavery which is the severest of all, from which God alone can set free[4]. "*Jesus answered them, Verily, verily, I say unto you, that every one that doeth sin,*" whether Gentile or Jew, bond or free, "*is the slave of sin.*" For "the wicked shall be holden with the cords of his sins[5]." "*And the slave abideth not in the house for ever. The son abideth for ever. If therefore the son shall make you free, then are ye free indeed.*" With the solemn asseveration of "Amen," He speaks of a servitude far worse than that to man, from which in Him only is release, Who hath purchased us not with silver and gold, but by His own

[2] Tit. iii. 3.
[3] In Joan. Tr. xli. 2.
[4] In Joan. Hom. liv.
[5] Prov. v. 22.

precious Blood[6]. By Him is overcome that law in our members ever bringing us into captivity to the law of sin[7]. How does the Apostle of the Gentiles describe this servitude, and his own freedom in Christ? By abiding in the Word is that freedom perfected. Then only is perfect freedom, when God's will is our will. There is no true freedom but in the adoption of sons, and the Spirit of adoption in the heart. All else is false freedom, real servitude. Of that servitude from which man can free us He would not have us to be ashamed.

But what is the allusion of the slave not abiding in the house for ever? According to the Law, at the end of seven years was the Hebrew's release[8]. Or the sinner is a slave as subject to divers masters, which are of this world, and perish with this world. The son of Hagar the bondwoman, abideth not with the son of Sarah the free. And again, "Moses was faithful in all his house, as a servant; but Christ as a son over His own house[9]." Moses, and the Law given by him, are but for a time in the house of the living God; but the Son abideth ever. The Israelite who was in bondage is cast out; the "Israelite indeed" is made free by the Son, and abideth. The Son abiding in the house for ever, and having authority means, says St. Chrysostom, His one Substance with the Father, as One in power with Him over His House. Yet it is not the bondage of the Law which is here spoken of, but that of sin; the truth is not opposed to legal shadows; but to worldly deceits. Even now, in the House of God, the servant of sin abideth, but only until death, then will he be bound hand and foot and cast into prison; and the son only will abide therein for ever. Christ only can

[6] Isa. lii. 3. 1 Pet. i. 13.
[7] Rom. vi. vii.
[8] Deut. xv. 12.
[9] Heb. iii. 5, 6.

give this sonship and freedom, as Himself "free among the dead," sinless among sinners; made as a slave that we may be as sons; "made Sin for us" that we might be sinless; dying that we might live.

"*I know that ye are Abraham's seed;*"—of that great inheritance, "whose is the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; of whom Christ came[1]." "*But ye seek to kill Me, because My Word hath no place in you;*" or because there is no place or room in you for it; on account of the depth of His doctrine, says Chrysostom[2]. His Word is the Kingdom of God. His sheep hear His voice. "*I speak that which I have seen with My Father: and ye do that which ye have seen with your father.*" Sons of God, or of the evil one, all must be; the spirit of good or of evil must have place in each heart. I know that ye are children of Abraham after the flesh; but there is a truer sonship which is shown by likeness of spirit; as this likeness shows Me to be the Son of God; there is a likeness which shows whose children ye are. They were children of Abraham, says Augustin, according to birth in the flesh; but not sons of Abraham through instigation of the devil. In like manner they were of God, as created by Him; they were not of God as having corrupted themselves[3]. To this we may add, we are sons of God by adoption through Christ, Who was a Son by nature; we are children of Abraham after the spirit through Christ, Who was the seed of Abraham after the flesh. "Whatever of evil is in us," says Augustin, "is of ourselves; whatever of good is of Him and through Him." By creation and redemption we are Christ's; as sinful, and as sinners, of

[1] Rom. ix. 4. [2] Hom. in Joan. liv. 2.
[3] In Joan. Tr. xlii. 15.

ourselves and of the devil. There is, indeed, another reading: "Do ye," in the imperative; where the meaning would be, "Do ye the works of your father Abraham!" But it does not seem to suit the context. It is as the Baptist had said: "Say not that ye are the children of Abraham, O generation of vipers."

"*They answered and said unto Him, Our father is Abraham;*" not fully understanding, it appears, but suspecting that He spake of some one beside Abraham. "*Jesus saith unto them, If ye were the children of Abraham,*" —in the true sense of God, so as to inherit the promises made unto Abraham,—"*ye would do the works of Abraham.*" Abraham walked in faith, loved God more than life, received His messengers, saw the day of Christ and was glad, interceded for sinners, knew and followed God's voice. "*But now ye seek to kill Me, a man that hath spoken to you the truth, which I have heard of God; this Abraham did not.*" The condemnation of the Jews was, that they saw a holy man, with evidence that He came from God, and that "God was with Him," but received Him not. Or, if they had but received Him as such then, the higher doctrines of the Incarnation, and Atonement, of His Godhead, and the Spirit would have followed. They were sinning against the Son of Man; not yet against the Holy Ghost.

"*Ye do the deeds of your father. Then said they unto Him, We be not born of fornication; We have one Father,* which is *God.*" Christ had said, Ye do not the works of Abraham, and ye do the works of your father; therefore there was some other father that He spake of; and apprehending that He was speaking in some spiritual sense, they speak not now of Abraham as their father, but of God; and use the term "fornication" apparently with some

reference to the scriptural sense of that term. But their sonship was in fact no better than their freedom; for both alike, as Chrysostom says, depends on works. Whereas the Evangelical Prophet calls them "the seed of the adulterer[4];" and our Lord Himself, "an adulterous generation." "*Jesus said unto them, If God were your Father, ye would love Me:*" the love of Christ is the spirit of adoption; "*for, from God have I proceeded, and am come*" into the world: "*neither of Myself came I, but He sent Me.*" St. Hilary[5] and St. Augustin take this expression, "I proceeded," of His eternal generation; "am come," of His Incarnation. Others, as Origen, take both expressions in the latter sense. "His proceeding from God," says Augustin, "is the eternal procession; it hath no time; for through Him time was made. His coming is His Manhood; His continuing is His Godhead; it is His Godhead to which we go; His Manhood is the way by which we go[6]." "For what reason," says Quesnel, "does Christ so often repeat this truth of His being sent by the Father, but to teach us the necessity of an Ecclesiastical mission?"

"*Why do ye not understand My speech?*" or, Why is My talking so unintelligible to you? It is "*because ye cannot hear My word;*" because ye have not ears to hear; incapable, because unwilling. "*Ye are of* your *father, the devil; and the lusts of your father ye wish to do,*"—in killing Me, as Cain killed Abel for his righteousness' sake. "*He was a murderer from the beginning,*" when he brought death into the world, through sin in Adam. "*And in the truth he stood not;*"—for by lies he led mankind first to transgress, saying, "Ye shall not die," in order that they might die;—"*because there is no truth in him. When he*

[4] Isa. lvii. 3. [5] De Trin. vi. 30. [6] In Joan. xlii. 8.

speaketh the lie, he speaketh of his own; for he is a liar and the father of it." Never was there a lie among the creations of God, till he brought it in; nor is there any lie in the world, but it is from him. "*But because I speak the truth, ye believe Me not.*" False children of Abraham, with false show of piety, seeking false honour, false riches, false freedom, falsely accusing, falsely pretending a love of truth; all these things show you to be the children of the devil. Therefore ye love not Christ, the truth, and are not sons of God; but the false Christ ye will receive.

"*Which of you convinceth Me of sin?*" Thus afterwards, before the Sanhedrim, "If I have done evil, bear witness of the evil;" and thus often, in the Old Testament, as if in type and anticipation of His standing in judgment. "The Lord hath a controversy with His people. O My people, testify against Me[7]." "Consider here," says St. Gregory, "the meekness of Christ, Who, when He came to release from sins, and by the power of His Godhead could justify the sinner, yet deigns from reason to show that He is not a sinner[8]." "*But if I speak the truth, why do ye not believe Me?*" The question is asked, but the awful answer is immediately given. "*He that is of God, heareth the words of God. On this account,*" for this reason, "*ye hear not, because ye are not of God.*" This is a further explanation of that previous expression, "Ye do not understand My speech, because ye cannot hear My word," i. e. their not being able to hear, was of itself their condemnation, as it proved them not to be of God. On this is founded the whole system of man's redemption through faith in Christ; that hearing Christ's word is the proof of being of God; not

[7] Micah vi. 2, 3. Jer. ii. 5. [8] Hom. in Evan. xviii. 7.

being able to hear it, is reprobation, the proof of being not of God.

"*The Jews then answered, and said unto Him, Say we not well that Thou art a Samaritan;*"—the most hated of unbelievers, whose contact and approach is polluting;—"*and hast a devil?*" Sensible possession of devils being, perhaps, more found among Heathens than in Judea itself, it is connected with the expression of Samaritan. "*Jesus answered, I have not a devil; but I honour My Father, and ye dishonour Me.*"

Christ honours the Father, and they dishonour Christ, then do they dishonour God. "*But I seek not Mine own honour; there is One that seeketh and judgeth.*" "Whom would He have us to understand," says Augustin, "but the Father?" The Father seeketh the honour of the Son, and judgeth between Him and the Jews; by raising Christ from the dead, and setting Him on His own right hand. Therefore, on His approaching Passion, our Lord said, "God shall glorify Him in Himself, and shall straightway glorify Him." And "Now is the judgment of this world." "He that receiveth not My words, hath One that judgeth him[9]." Ye say that I have a devil: there is One that seeketh My glory, and discerneth between us, even God. I seek not Mine own glory, nor to revenge Myself; there is One Who will do so. An example to every good man when falsely accused. "Although," says Ludolphus, "Christ does often in His teaching severely reprove the Jews, yet their evil words and doings against Himself He never answers with severity or harshness. St. Augustin observes, that, of the two accusations, our Lord denies one only. He does not say He is not a Samaritan. This Augustin explains by the

[9] Cap. xiii. 32; xii. 28. 31. 48. Holy Week, pp. 70, 71.

meaning of the word "Samaritan," which is a "keeper," and that our Lord is Himself the good Samaritan described in the parable. May there not also be moral reasons, as well as these mystical? He who is willing to take the form of a servant, to be numbered with transgressors, to touch the leper, is willing to be a Samaritan; they are His own equally with the Jews; His by Creation and by Redemption, and more than His own as hated and despised, yet believing. Some think that the latter charge only He noticed as affecting the honour of God. "Teaching us," says Chrysostom, "to overlook things against ourselves, to vindicate what relates to God." It is not stated that they called Him a Samaritan before this: but from the expression here, they evidently had done so among themselves; nor is the reason for it given. It might have been partly, perhaps, as seeming to disregard the Law; partly, as going among the Samaritans and receiving them.

"*Verily, verily, I say unto you, If any one keep My saying, he shall not see death for ever.*" Comprising, in one solemn declaration, all His teaching. Or in allusion to what they had said of His having a devil, or the great Destroyer: whereas in Him is everlasting life. "If any one should ask," says Origen, "with the Prophet, Who is he that liveth and shall not see death[1]? taught by our Saviour, we may answer, It is he who keepeth Christ's word[2]." St. Cyril notices the expression as implying His Divinity, for He had said, "he that is of God, heareth God's words;" and now, if any one keep My saying, he shall not die[3]. St. Chrysostom considers it as a tacit intimation that they could do nothing to Him, for if he that keepeth His word shall never die, much less is it

[1] Ps. lxxxix. 47. [2] In Joan. Tom. xx. 31. [3] Cat. Cr.

possible that He Himself should die. "He saw," says Augustin, "another death, from which He came to deliver us, the eternal death of damnation, which is alone the true death; the other is but a migration: the leaving of the body, the laying aside a heavy weight[4]." "*Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets. And Thou sayest, If any one keep My saying, he shall not taste of death for ever. Art Thou greater than our father Abraham who is dead, and the prophets are dead. Whom makest Thou Thyself?*" As the sense of God is in any one, such is his apprehension of immortality; the latter is not so much a matter of revelation, as of faith in the Everlasting God. In these Jews there was an absence of both. They answered Him "with anger, as being already dead," says St. Augustin, "in that death which is alone to be avoided." "But in that death," he says, "of which the Lord wished to be understood, neither Abraham, nor the Prophets were dead. For as Christ says in another place, the God of Abraham is not the God of the dead, but of the living." And Origen, that Abraham had heard the word of Christ and kept it, as had also the Prophets; and therefore were not dead[5].

"*Jesus answered*,"—in reply to their saying, "Whom makest Thou Thyself?" "*If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me.*" In another place, St. Augustin observes that it is the Son that glorifieth the Father[6]. "*Of Whom ye say that He is your God. Yet ye have not known Him: but I know Him.*" The two words translated "know" are different; the former implies so learned by observation, as to

[4] In Joan. Tr. xliii. 11. [5] Tom. xx. 33.
[6] John xvii. 4. Tr. xliii. 14.

know; the other term expresses more essential knowledge, whether from intuition or otherwise, as, here "I know Him, for I am from Him[7]." "*And if I should say, I know Him not, I shall be like unto you, a liar.*" He is constrained to confess; for charity, which "vaunteth not itself," yet "rejoiceth in the truth." "*But I know Him, and His word I keep.*" Whereas ye neither know Him, nor keep His word. "*Your father Abraham rejoiced to see My day,*" in the beholding of which ye are grieved; "*and he saw* it *and was glad.*" "Not," says Augustin, "because he saw it, but he rejoiced that he might see it; rejoiced in hope that he might see it in knowledge. He saw Christ already with God the Father, ere yet He had come in the flesh; though not thereby to depart from the bosom of the Father. But it might be doubted whether He is here speaking of His coming in the flesh, or of that day of the Lord that knoweth not rising or setting. But I doubt not that Abraham saw the whole[8]."

The same writer says that on sending his servant to seek a wife for Isaac his son, the account intimates that he knew of God being born of his seed, causing him to put his hand under his thigh, and to swear by the God of Heaven[9]. St. Chrysostom supposes that it was the day of His Cross and Passion, which Abraham saw in offering up Isaac; St. Gregory, that it was on receiving the three Angels, acknowledging them as One Lord in the mystery of the Trinity[1]. And so also St. Augustin. Ludolphus combines these, saying, "He saw My day in figures and in faith; He saw that eternal Day, and the day of My Nativity; when the three Angels appeared in the Mystery of the Trinity; and in the saying, 'In thee shall all

[7] John vii. 29.
[8] In Joan. Tr. xliii. 16.
[9] Gen. xxiv. 2.
[1] Hom. in Evan. xv.

families of the earth be blessed;' and in the offering of Isaac in that place, which was therefore called, 'the Lord will provide[2].'" Others say it was on Abraham's asking for a sign, and seeing in vision the burning lamp between the divided sacrifice[3]. Maldonatus's opinion is singular, viz. that Abraham among the dead rejoiced at the arrival of Christ's Advent in the flesh. Perhaps it may be better not to explain it of any particular event in the life of Abraham: but that such was throughout the faith of Abraham, seeing "afar off the promises, being persuaded of them and embracing them[4]." Not once only, but throughout, when, as thus "seeing the Invisible," "he went on his way rejoicing;"—not once only, but throughout, as if saying, "My heart was glad and my glory rejoiced; my flesh also shall rest in hope." Such may have been his feeling when he interceded for Sodom, and afterwards saw it in ashes: such when he said to his son, "God will provide Himself a Lamb for a burnt-offering;" such when childless he had still looked forward in assured hope.

"*The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?*" Not deigning to say, hath Abraham seen Thee? which would have been the more natural expression. Some, as St. Chrysostom, read in the Greek "forty years old" instead of fifty. But the latter more general term is not unnatural; and more expressive of contempt; and consistent with the Hebrew custom of using round numbers. And although our Lord was but thirty-three years of age, yet, as "the Man of Sorrows," His countenance may have been already "marred beyond the sons of men," with the "long furrows" of age. "*Jesus said unto them, Verily,*

[2] P. 1. cap. lxxxiv. [3] Gen. xv. 17. [4] Heb. xi. 13.

verily, I say unto you, Before Abraham was;"—in the Greek, "was born;" in the Latin version it is "was made;"—"*I AM.*" The Everlasting God, Who knoweth not years nor time. "*Then they took up stones to cast at Him:*" the legal penalty as guilty of blasphemy, because He made Himself God. His condemnation from the Jews is for acting as God, in annulling the Sabbath, forgiving sins, and the like; or else for declaring Himself to be God, as on this occasion, and as before the High Priest at last.

"*But Jesus hid Himself, and departed out of the temple, going through the midst of them, and so passed by.*" Thus likewise had He escaped at Nazareth[5]. But here He declares Himself with the Divine Name, and then, by His escape, evinces Divine power. Thus also in Gethsemane He speaks That Name, and they fall to the ground. "It had been no great matter," says Augustin, "had the earth opened and swallowed them up. But more than such power was His patience[6]." We may add that such their rejection will bring about greater things. "God is able of these *stones* to raise up children unto Abraham." Moreover, we must take all these circumstances as sensible representations of our Lord's dealing with us by His Spirit. "What does our Lord mean," says St. Gregory, "by hiding Himself, but that the truth is hidden from them who despise His words?"

[5] See Nativity, pp. 392, 393.

[6] In Joan. xliii. 18.

SECTION VII

THE MAN BLIND FROM HIS BIRTH

The last words of the preceding chapter were, He "passed by," and this commences with the same expression, "As He passed by," which appears to indicate continuation of subject. The miracle now occurring was, moreover, on the Sabbath day; and it has been supposed that the last conversation was in the Temple on the Sabbath after the last day of the Feast of Tabernacles. It is commented on as occurring in immediate continuation, by St. Chrysostom, Augustin, and Cyril. But this is to be expected from the place it occupies. On the other hand, the character of the narrative is not such as denotes a time of hurried escape. Nor is there any allusion to His disciples being with Him in the previous discourses, as they are on this occasion; and His Presence at the Feast of Tabernacles was in secret. An expression which afterwards occurs, "The Jews of late sought to stone Thee, and goest Thou thither again?" implies that it is more probable that, after an attempt to stone Him, our Lord would not be appearing immediately among them. But, at the same time, there is nothing contrary to such retirement in this chapter. Such a withdrawal from public appearance seems rather to pervade it. If this occurred later it might have been at the Feast of the Dedication.

"*And as He was passing by He saw a man blind from* his *birth.*" Such persons were found at the entrance to the Temple, as the lame man in the Acts of the Apostles.

"*And His disciples,*" observing Him, says Chrysostom, with His eye fixed intently on the blind man, so as to arrest their attention; "His disciples" "*asked Him, saying, Master, who hath sinned, this man or his parents, that he should be born blind?*" The Law hath taught us that such things are the judgments of God on sin; but where can the sin be in such a case as this? Is it original sin in him, or actual sin in his parents? In looking on suffering as judicial this thought naturally occurs.

"*Jesus answered, Neither hath this man sinned, nor his parents;*" no particular sin in either is the cause of the present visitation; "*but that the works of God might be manifested in him,*" i.e. for the manifestation of Christ to the world. And herein it was to himself a dispensation of mercy, for, as Chrysostom says, "by that blindness he was brought to see by the inward eye[7]." There is, again, in the expression, as usual, an intimation of Christ's Godhead, for He proceeds to speak of such works of God as His own works. "*I must work the works of Him that sent Me, while it is day; night cometh, when no man can work.*" Not that any night can overtake Christ; but as night is given to mankind to be an emblem of death; and the life of each is the appointed day of his work; our Lord adopts the same figure for His own course in the flesh. "Man goeth forth unto his work, and to his labour until the evening." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest[8]." In like manner, this His day was now on the wane, and verging to its close. But, immediately expanding, or rather, changing the emblem, our Lord adds: "*As long as I am in the world I am the Light*

[7] Hom. in Joan. lvi.

[8] Eccles. ix. 10.

of the world." The course He has to run is our enlightening; the night that succeeds is our night. As the Sun itself, which walks not in the light, but itself enlightens, so this, the day of His mortal ministry, was the light of the Jews, and the withdrawal of it their night, the night in which they are now wandering. The day of Christ is the light of the world. But although the meaning of the emblem is changed, yet it is the same figurative language in allusion to giving light to the blind; for almost every thing becomes symbolical in our Lord's teaching and miracles. And, in St. John especially, all is of Light; all of Waters, and of Washing[9].

"*Having said these things, He spat on the ground, and made clay of the spittle, and anointed with the clay,*" or spread the clay upon, "*the eyes of the blind man, And said unto him, Go, wash in the pool of Siloam, which is, by interpretation,* One *Sent. He departed therefore, and washed, and came seeing.*" All the best commentators seem to consider that some latent mystery must be contained in this account, especially from meeting it in St. John's Gospel. Our Lord first looks on the blind man, casts His eyes of compassion on him; he is "blind from his birth;" such, says St. Augustin, is the whole human race; "by nature the children of wrath." Or some, as St. Cyril, would apply it to the Gentiles. "The people which sat in darkness saw great light." He passed from the Temple, was leaving the Jews, and works the miracle unasked. "I was found of them that sought Me not; I was made manifest unto them that asked not after Me;" and that after stretching forth His hands all the day long to "gainsaying" Israel[10]. Blind from his birth man seems to ask, not for the Physician, but for the

[9] See Study of Gospels, p. 83. [10] Rom. x. 20, 21.

Creator. He makes clay with the spittle, He had made man of the dust of the earth, and breathed into his nostrils the breath of life. Perhaps the spitting with the clay was His Manhood; showing a Divine power as issuing from His all-healing Flesh; His Incarnation is our Illumination. But this illumination is by the washing; not in any fountain but in that which is interpreted The Sent; for all is Apostleship; throughout it is "the Father that sent Me," and, "as the Father hath sent Me, even so send I you." It is on the Sabbath, the holy day of God, wherein the Father and Christ work. Christ hath looked on the blind Gentile unasked, and unsought for hath found him; hath anointed his eyes; and sent him to the regenerating laver of His Apostolic Church. He might have healed us by the Breath of His Mouth; or by the Anointing alone; by the spittle and the clay; but He has sent us to the waters of Illumination; it is His sending that gives them virtue, but through man's obedience. Man asked not beforehand for his restoration; but co-operates now and obeys. The Jordan is no longer the cleansing stream; but the waters of Him that sent, issuing from the foot of Mount Sion.

"*Now the neighbours, and they which before had seen him that he was blind, said, Is not this he that sat*"—the posture of supplication and sorrow—"*and begged?*" Not only blind, but poor. "Hath not God chosen the poor of this world?" This, the bold Preacher and Confessor before the Sanhedrim, was no other than a "blind man that sat and begged." "*Some said, This is he. Others* said, *He is like him.*" "For the opening of his eyes," says Augustin, "had altered his countenance." "*He said, I am* he." This, it has been well observed, is the emblem of a sinner whose eyes God hath touched and

enlightened by His grace; who hath, in consequence, become a man so altered, in his views and opinions of all things, that he appears to others scarcely the same person; but he knows himself to have been he that was "miserable and poor and blind and naked;" and that through the grace of God only he is other than then he was. "*They said therefore unto him, How were thine eyes opened? He answered and said, A man called Jesus made clay, and anointed mine eyes.*" Observe, says Chrysostom, how accurate he is. He said not how He made the clay; for he saw not our Lord spit on the ground; he says not what he could not know; but that He anointed his eyes he was assured by his feeling[1]. "*And said unto me, Go unto the pool of Siloam, and wash. I went and washed and received sight*"—in sublime simplicity all is comprised, obedience, and the laver, and the light.

"*They said therefore unto him, Where is He?*" For they were ever seeking Him, though with evil mind, and therefore sought in vain. "*He said, I know not.*" For, as in His former miracle, at Jerusalem, "Jesus had conveyed Himself away." "*They bring unto the Pharisees him that before was blind.*" Both alike were criminals before them. "See here," says Quesnel, "the spirit of the world, where it is often a crime to give men the true light, and one almost as great to have received it!" "*Now, it was the Sabbath day when Jesus made the clay, and opened his eyes*[2]. *Then again the Pharisees also asked him*"—the same question that his neighbours had put to him before —"*how he had recovered his sight;*"—hoping, says Chrysostom, that he would deny it. "*He said unto them, He put clay upon mine eyes, and I washed, and do see. Then*

[1] Hom. in Joan. lvii. 10.

[2] See Study of Gospels, p. 173. Ministry, 2nd Year, p. 15.

said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day." "Passing over the miracle," says Chrysostom, "in silence, they give all the prominence they can to the supposed transgression; not charging Him with healing on the Sabbath, but with not keeping the Sabbath." So it had been before with the paralytic, they asked not who had healed him, but who bade him carry his bed. Blinded the more by his enlightening through envy; while he, from the light without, hath the light within also growing more and more unto the perfect day. They bent on closing up every avenue to which such Light should find access to their souls. He having within him that Light of the City of God which never goeth down. It is remarkable, throughout, that the most murderous spirit of all is that which clokes itself under the plea of the Sabbath and the Law. "*Others said,*" such perhaps as Nicodemus, for he had more than once adduced this argument, "*How can a man that is a sinner,*"—or one that is not of God,—"*do such miracles?*" How can he have such evidences of power and goodness? For signs of power Antichrist may perform, but not of mercy. "*And there was a division among them.*" "For He was the day," says St. Augustin, with great force and beauty, "dividing between the light and the darkness."

"*They say again unto the blind man, What sayest thou of Him, that He hath opened thine eyes? He said, He is a Prophet.*" "Many," says Quesnel, "doubt through unbelief; are silent through fear; question out of curiosity; or through malice persecute; one alone confesses with faith." And we may observe throughout the gradual increase of this faith, as his knowledge increased; first he spake of a "man named Jesus;" then of "a Prophet;" and afterwards as one "from God;" and at last he

worships the Son of God. But boldly, throughout, and constantly did he confess the truth unto the glory of God; declaring openly his Benefactor while none else dared to do so; with words of strength, and though in some reserve, yet not the less full and powerful. It is the very nature of truth, as Chrysostom says, from the very arts that are arrayed against it to derive confirmation and strength; and to shine the more brightly from those very things which would darken and overshadow it.

St. Chrysostom, indeed, and some others, think that this last question to the blind man is with friendly intent by those of the better part; but it rather seems with the same spirit as before; and so St. Augustin takes it. And thus failing to obtain any prevarication or denial, as they desired, from the man, they now question the fact itself. It is remarkable that this is the only instance in the miracles of the Gospel in which this minute investigation of the circumstances, and, as it were, judicial inquiry into the evidence is recorded. The reason of this account being given in St. John may be, that the reality of the miracles may have been questioned when he wrote, which had not been the case while the other Evangelists wrote, and eye-witnesses were living. For it is much to be observed, throughout the Evangelical history, while the facts were taking place, and therefore from innumerable attestations and living witnesses were capable of proof or refutation, how very little doubt appears to have existed respecting the truth of the miracles: and that even, in this case, where the circumstances naturally call for this inquiry, and suspicious questioning, the history incidentally serves to show that, in the minds of the most hostile parties, there was a latent consciousness of the truth of the miracles. The fact, that "this man doeth many miracles," being too

evident to be gainsayed or denied, did not carry the necessary inference which it does with us. This acknowledgment did not remove a mountain of prejudices, and the accumulated barrier of worldly objections; although one grain of faith, even small as the mustard seed, was able to do so, because it was of Divine origin and power, yet nothing else was able to effect this. That faith alone could remove the mountain from its place, and "cast it into the sea," the vast deep of God's judgments which were about to cover the world. And this state of things necessarily existed throughout the Apostolic Age, while the continuance and recurrence of such miracles was still in the world; and there existed together with them abundant means of evidence; hostility to the Faith had not then assumed that shape which has been the only definite form in which it has appeared in some subsequent periods of the Church. This circumstance may account for St. John alone, of all the sacred historians, thinking it worth his while to record any trial of this kind; and in this the question of facts is rather owing to captious judicial inquiries than to the existence of real doubts in the enemies of Christ. For while the Evangelist states that they did not believe, it seems rather a proud inattention and secret unwillingness to concede, than a real distrust of the matters of fact. It is marked by attempts to overawe and extort forced concessions to disparage, rather than to ascertain truth: showing throughout the very same spirit and intention which, afterwards, when these means had failed, sought for false witnesses [3]. Enmity so undisguised even against the unoffending object of the miracle stands forth as a strong indication of the minds of the inquirers.

"*Then the Jews did not believe concerning him, that he*

[3] Passion, p. 132.

had been blind, and received sight, until they had called the parents of him that had received sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind. But by what means he now seeth, we know not; or who hath opened his eyes we know not: he is of age: ask him: he shall speak for himself." That he was their own son and born blind they confess; nor can they deny that he now sees: if from timidity they are afraid to declare his Benefactor, yet the truth shall not suffer from this, for on that point their evidence can add nothing. "*These things said his parents, because they feared the Jews. For already had the Jews agreed, that if any one did confess Him to be the Christ, he should be put out of the synagogue,*" i. e. should be excommunicated;—thereby having already prejudged the case into which they pretended to inquire. Nor shall such or any excommunication be void; for if pronounced with injustice, it falls back on the authors of it; never more signally so than now, for while Christ received this man into His Church, those Jews are cut off from the Church unto this day. An awful instance of the serious consequence of using wrongly and unjustly such sacred powers of excommunication. "*Therefore said his parents, he is of age, ask him.*"

"*Then they called a second time the man that had been blind, and said unto him, Give glory to God;*" with a covert insinuation of guilty connivance, as Joshua had said to wicked Achan, when detected of hiding his guilt; "Give glory to God, and make confession unto Him[4]." "*We,*" the Pharisees and doctors of the Law, "*know that*

[4] Josh. vii. 19.

this Man is a sinner. He answered and said, Whether He be a sinner I know not," i. e. I enter not into that question with you; "*one thing I know, that having been* once *blind, now I see.*" On the fact of my restoration by Him I will insist; as to your knowing Him to be a sinner, and whether a sinner can open the eyes of the blind, I leave you to judge; not that he really declines to maintain the contrary, but it is a mode of expressing surprise at their, what he afterwards calls, "marvellous" unbelief.

"*They said then to him again, What did He to thee? How opened He thine eyes? He answered them,*" with some degree of impatience at their covert evil design, "*I have told you already, and ye would not hear. Why do ye desire to hear again? Do ye also wish to become His disciples?*" Is it from a good and sincere wish that ye are inquiring? The words are, as St. Chrysostom well says, those of a soul full of boldness and sublimity which despised their frenzies, and would set forth the great dignity of Him in Whom it felt a strong assurance, and showed that one whom they reviled was worthy of all admiration[5]. Perhaps, in tone and manner as addressed to wicked and powerful enemies, it is the most noble of all confessions on record, characterized by a bold irony which arose from the majesty and inherent strength of truth, and by that reserve of expression which is the strongest indication of power.

"*Then they reviled him and said, Thou art His disciple,*" literally a disciple of that man, spoken contemptuously, as the worst thing their anger could suggest. "*But we are Moses's disciples. We know that God spake unto Moses:* but as to *this* man *we know not whence He is.*"

[5] In Joan. Hom. ad loc.

They knew Moses was of God by miracles; but the miracles of Christ they would not believe: neither, indeed, did they believe Moses, or they would have believed Christ[6]. "*The man,*" whose eyes were opened, whose heart was enlightened, "*answered,*" even as an Apostolic Confessor or Evangelist, "*and said unto them. In this is a wondrous thing,*" this is surely strange and marvellous, "*that ye know not whence He is, and* yet *He hath opened mine eyes. Now we know that God heareth not sinners,*" so as to afford them living tokens of His Presence while they continue in sin. For a penitent sinner is no longer a sinner in God's sight. "*But if any be a worshipper of Him, and doeth His will, him He heareth.*" Natural piety itself instinctively teaches this; and it is our Lord's own test of Prophets that "by their fruits ye shall know them[7]." "*Since the world began it hath not been heard that any one hath opened the eyes of one born blind. If He were not of God He could do nothing.*" For reason and philosophy they could produce nothing equal to this wisdom of the beggar born blind; losing therefore their first feigned mildness of inquiry, "*They answered and said unto him, In sins thou wast born altogether; and dost thou teach us?*" Thou that bearest in body and soul the very stamp of sin from nature itself by being born blind. Yet this their own observation condemned them; for if such blindness were the sign of sin, to remove that blindness proved a power to remove the penalty of sin. The simplicity of Divine wisdom on one side, and on the other the pride of unyielding infidelity come forth in strong contrast in the very plain and detailed narrative of the Evangelist, beyond any thing which the most eloquent statements could have set forth; we see by what wonder-

[6] John v. 46. [7] Matt. vii. 16.

ful means always in His hand God vouchsafes the most suitable Teachers and Witnesses to all; and forms means of access for them into assemblies most proud and hostile to the truth; into that Sanhedrim where no Prophet, or Apostle, or Sacred Teacher of Christ's Gospel could have entered; it is so brought about by His marvellous and mysterious Providence, that their own hostility and evil design itself opens the door: and places, as it were, in the seat of the Doctors, this despised man,—"born in sin;" and the same Wisdom inspires him with eloquence so clear and forcible, that it is met by one answer alone, viz. thou art a sinner, and we are righteous: thou art ignorant, and we learned in the Law; we sit in the seat of Moses; thou art the blind disciple of this poor man of Galilee.

"*And they cast him out*," formally expelled him, the first of that glorious company of confessors of whom Christ said, "They shall put you out of the synagogues," "Whosoever killeth you will think that he doeth God service[8]." All things are typical of Christ's Church, the sending, the washing, Christ withdrawn, His works testifying, the poor chosen, the wise rejected, confession of Christ through persecution, division occasioned by Him Who hath come to send, not peace upon earth, but a sword[9]; truth established the more by opposition; enlightened by those who would darken it; Christ receiving unto Himself those whom the world rejects; the evidence of the believer of all times, "Whereas I was blind, now I see." It is this whereby he overthrows the wisdom of the wise. To him persecuted for righteousness-sake the door of the kingdom is opened. "The Jews," says Chrysostom, "cast him out of the Temple, the Lord of

[8] John xvi. 2. [9] Matt. x. 34.

the Temple received him. He was dishonoured by them who dishonoured Christ; by the Lord of Angels was he honoured." And the same writer: "As he who for Christ's sake loseth money, the same most of all findeth it; as he who hateth his life the same loveth it most, so he who is most reviled, is most honoured[10]."

"*Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?*" All things were leading on to this belief, but nothing short of this was a saving faith; which appears evident here as in the Confession of St. Peter. Thus St. Hilary says, "If any mere confession whatsoever of Christ were the perfection of faith, it would have been said, Dost thou believe in Christ[11]?" From which he argues that faith in Christ as a creature availeth not. "*He answered and said, Who is He, Lord, that I might believe on Him?*" "It was the expression," says Chrysostom, "of a longing and earnestly desiring soul." He seems to say, I believe and am sure that thou art of God, and that whatever Thou sayest is of God and is true. "*Jesus said unto him, Thou hast both seen Him, and He that speaketh unto thee is He. He said, I believe, Lord; and worshipped Him.*" With both soul and body, in word and in deed he received Him as his God. He that is sent, the Shiloh, hath Himself washed the eyes of his heart with the everlasting Light.

It is the great confession of St. Peter himself, which is required of him, that, cast out of the Synagogue, he may enter into the true Church of God; it is the gate of the kingdom; the opening of the everlasting doors; by this confession is He taking up one that was shipwrecked and

[10] Hom. in Joan. lix. [11] De Trin. vi.

placing him on the Rock; of which it is said, He "set my feet upon the rock, and ordered my goings[1]." It is that confession of the Son of God which flesh and blood cannot reveal, but the Father only; and what but the drawing and secret revelation of the Father was that fearless testimony which he had borne before the Council; wherein it shone forth as a light in a dark place? And how simple was this faith and the evidence of it! He instinctively argued that He who can perform such a miracle must necessarily be of God; and if He be of God, then His testimony must be true. So simple is the teaching of God; so tortuous and circuitous the wisdom of the wise. His reasoning was so plain and easy that it was like that of a child; yet so vast and sublime, that it could comprehend the throne of God: so humble, that it could worship at the feet of one rejected of men; so great, that it was united unto God; so slow to comprehend, that it understood not the learning of the Scribes; so rapid in the intuitive perception of truth, that he passed before all prophets and wise men and Scribes into the kingdom of God.

"*And Jesus said, For judgment am I come into this world*"—for the separation of mankind in the discernment of spirits,—"*that they who see not*,"—as this blind man and the Gentiles of whom he is the symbol—"*may see; and they who see*"—as these Pharisees and Jews—"*may be made blind.*" They who see as having the light of God's oracles, they who see as having the light of this world, in distinction from this blind man; they who see according to their own pride—they shall lose the spiritual and true light of Christ's presence. From henceforth the Jews are to be as the Gentiles were before, "having their understanding darkened; being alienated from the life of God through

[1] Ps. xl. 2; lxi. 3; xxvii. 5.

the ignorance that is in them [2]." For Christ the true Light hath appeared, the divider between the light and the darkness, in token and semblance now of what He will do hereafter, when the darkness and the light shall be eternally parted by Him. When there will no more be the sun and the moon, the very emblems of mortality and change, but the Lamb that lighteth the City of God [3].

"*And they of the Pharisees who were with Him heard these things, and said unto Him, Are we also blind? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth.*" If ye were blind indeed it would be an excuse for you; or if ye were blind and would confess your blindness, it should on your prayer be removed from you. But as it is, ye have neither excuse nor pardon. He shows, says St. Chrysostom, that what they most prided themselves on would turn to their punishment. Awful words, yet no doubt true, not only of individuals, but of whole nations, and religious Sects, and Churches! "Ye say, We see; therefore your sin remaineth!" They had no desire to be relieved of their blindness, because they were not sensible of it: for to be sensible of blindness, and to ask of Him, is to receive sight; and so requisite is this in things spiritual, that, as it were in sign and symbol of it, our Lord distinctly puts the question to the blind. "What will ye that I shall do unto you?" "Lord, that our eyes may be opened [4]." And on another occasion, "The blind men came unto Him; and Jesus saith unto them, Believe ye that I am able to do this?" And why are these thus spoken to but that the blind in soul might feel their blindness and come to Him? There is therefore a seeming knowledge which with God is blindness: and there is an absence of such knowledge

[2] Eph. iv. 13. [3] Rev. xxi. 23. [4] Matt. xx. 32; ix. 28.

accompanied with a feeling sense of blindness which arises from Divine light in the soul, which shall burn more and more clearly until night itself is lost in the fulness of perfect day.

SECTION VIII

THE SHEEP-FOLD AND THE GOOD SHEPHERD

The question arises, at which of the two Festivals this parable was delivered. And indeed it seems quite doubtful at which of these two Festivals the healing of the blind man occurred. At the conclusion of this discourse, the Evangelist introduces the mention that it was at the Feast of Dedication, the previous notice of time having been that of the last and great day of the Feast of Tabernacles. The parable may in either case be in connexion and continuation with the last chapter, and the miracle there recorded; that on receiving the blind man, on his being expelled from the Jewish Synagogue, He proceeds to speak of Himself as the Door by which alone any can enter the True Fold. Some indeed would begin this chapter at the thirty-ninth verse of the preceding, "For judgment am I come into this world,"—so at once connecting it with the former incident. And St. Chrysostom thinks a distinct allusion to the blind man to be contained in the leading forth His own sheep and their knowing His voice. He, as well as St. Augustin and St. Cyril, explain the parable as arising out of the previous circumstances, though they differ in the particular allusions which they think imply that connexion. Indeed it arises beautifully as the door of the New Temple, spiritual and heavenly, out of the old

which was falling on these Pharisees; and about to bury them in its ruins. And still more so if it was at the latter Festival; which seems probable: and we may observe that it is after the Evangelist had mentioned that it was the Feast of Dedication our Lord alludes to the words of this parable in a manner that implies it had just been spoken, "because ye are not of My sheep as I said unto you:" and there is a peculiar fitness in the symbolical language as bearing on the Feast of the Dedication. On the great Day of the Tabernacles the allusion was to the pouring out of water from the Rock smitten; on the Dedication of the Temple with the same Divine suitableness it is the Door; and the Sacrifice; and the sheep, for then were the burnt-offerings in great abundance: it was the commemoration of the Temple being restored from pollutions of the Heathen; when it is expressly said that some things were left "until there should come a Prophet to show what should be done[5]." What more sublime subject could then come to our view, than the Door of that true Tabernacle which cometh down from Heaven? And the discourse was probably delivered in Solomon's Porch, at the very Door and vestibule of the Temple itself, and that Door one most remarkable: what therefore could be more in character with our Lord's usual mode of symbolical teaching, than at such a place, and on such an occasion, to introduce the Parable of the only Door into His Church? When they were in the Temple, He spoke of the Temple of His Body[6]: when the water was poured out of the outpouring of the Spirit: at the Dedication in Solomon's Porch of the New Temple of which Himself was the Door.

"*Verily*,"—every saying is with Christ equally true and infallible, but this asseveration marks its awful im-

[5] 1 Macc. iv. 46. [6] See Nativity, pp. 316, 317.

portance;—"*Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is a shepherd of the sheep:*" is "*a* shepherd," not "*the* Shepherd," for such is Christ alone, as in the subsequent parable; but now Christ is the door, and shepherds are those to whom He commits the sheep. "*To him the Porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.*" Such shall be they to whom Christ entrusts His sheep in distinction from the Chief Priests and Scribes. Here are the three marks of the true Pastor, that he entereth by the door, which is Christ, by a lawful entrance: for "no man taketh this honour unto himself, but he that is called of God, as was Aaron[7]:" that to him the Porter openeth, which is the Holy Spirit conferring at his Ordination spiritual gifts and powers; and thirdly, the guidance and personal knowledge of his flock, which again shows itself in some essential points, as seen in the description of him which follows. But although a lawful entrance by Ministerial succession is indeed essential, yet it is but a small part of what is signified by Christ the Door: no proud Prelate; no ambitious, or covetous, or ease-loving Priest; no self-confident Deacon enters by Christ the Door; though in right lineal descent from the Twelve or the Seventy. Yet so far to follow such is to be the prey of thieves and robbers. "Alas! my Master, how shall we do[8]?" In Christian Churches or Christian countries are there Chief Pastors whose promotion and appointment has been from other than Christian motives or Christian principle? If in this sense they enter not by Christ the Door, how can

[7] Heb. v. 4. [8] 2 Kings vi. 15.

the Holy Ghost open to them the pastures of life? how can the true sheep know their voice as the voice of Christ? how can they by intimate spiritual knowledge call their own sheep and distinguish them by name? and lead them forth by the living waters? Yet even here, by miraculous care, the form of life continues, and life by His mercy may return.

"*And when he putteth forth*" from the fold "*his own sheep, he goeth before them, and the sheep follow him; because they know his voice.*" There is a spiritual discernment by which the good recognize the good, and know his instructions, by that Anointing of God which teacheth them. "*But a stranger they will not follow, but will flee from him: because the voice of strangers they know not.*" By the same instinctive wisdom by which they know the true Prophet, they discern and avoid the false. "They are covert words," says Augustin, "replete with questions, pregnant with sacraments[9]."

Christ is here speaking of His shepherds, but the description becomes necessarily such as is strictly true only of the Chief Shepherd Himself. Of Him only is it true in the highest sense, "I know My sheep, and am known of Mine;" that He goeth before them, as the only true Exemplar and Guardian; of Him only that the sheep follow Him, Who, when lifted up, draweth all men unto Him; of Him only that the sheep know His voice, for they that are of God hear His words; of Him only that He layeth down His life for the sheep. But all these must be true of His shepherds, as they must resemble Him in their degree. "As ensamples to the flock," says St. Peter; that "when the chief Shepherd shall appear, ye shall receive a crown of glory." "I will very gladly

[9] In Joan. Tr. xlv. 6.

spend and be spent for you," says St. Paul[10]. But the expressions have mostly a marked reference to Christ: of Him that He knoweth His own by name, "He telleth the number of the stars," and "calleth them all by their names." He calleth to them, and they in their watches answer to His call[11]. It is His own expression, "I have called thee by thy name; thou art Mine[1]." It is the very seal of their calling that "the Lord knoweth them that are His[2]." And here St. Augustin thus interprets it, "For their names are written in the book of life." Again: the leading them forth is always a part of the Good Shepherd, as in the Psalm, "He shall lead me forth by the waters of comfort;" and in the Revelation, He "shall lead them unto living fountains of waters."

St. Chrysostom indeed takes the door for the Scriptures; but it seems better with Augustin to consider it as Christ Himself, according to His own subsequent explanation: it is through Him alone; through His authority, and as sent from God that the true shepherd enters. And what indeed were the Holy Scriptures themselves without Christ as the door? Chrysostom in like manner, considering the Scriptures as the door, takes Moses for the porter that openeth; but this seems to confuse the passage with the subsequent parable, in which Christ is the Shepherd. Rather with St. Austin may we interpret it of the Holy Spirit, or of Christ Himself. What is the door, he says, but Christ? What is Christ, but the Truth? Who openeth the door, but He that "shall guide into all truth?" Very beautiful and instructive is this constant and rapid change of emblem in which Christ is spoken of; thus all is Christ; every object,

[10] 1 Pet. v. 3. 2 Cor. xii. 15.
[11] Bar. iii. 34.
[1] Isa. xliii. 1.
[2] Tim. ii. 19.

every office, every sight, every duty, every brother is Christ. He is the Door, the Porter, the Shepherd; and again He Himself is the Sheep, dumb before His shearers, and He is the Lamb of God. St. Augustin doubts whether the Porter is not best interpreted of Christ Himself as well as the Door; and the very doubt is instructive, for what attribute of Christ's is there but is in some sense said of the ever-blessed Spirit also?

"*This parable spake Jesus unto them; but they knew not what things they were which He spake unto them.*" In an earlier part of His Ministry He explained such parables privately to His disciples, but now the Manifestations of Himself and His doctrine were more open as the time approached; so that the parable was both delivered and explained in public. "*Jesus then said again unto them, Verily, verily, I say unto you, I am the Door of the sheep.*" He had spoken of a door, but that door was closed: now, says Augustin, He opens the door. "*All such as came before Me are thieves and robbers; but the sheep did not hear them.*" Such were the Scribes and traditional guides whom our Lord so often denounced; they were emphatically at that time the thieves and robbers, "devouring widows' houses," spoiling the Church, making it, especially at these festivals, "a house of merchandize," and "a den of thieves." They were moreover robbers in attaching disciples unto themselves, and not unto God. "All that came before Me" does not of course include the Prophets and just men, for they come with Christ and through Christ the door. But these enter not into that Spiritual Temple by the only entrance therein. He is the Door, as the sole means of access to the Father; the Sacrifice, the Example, the Doctrine of Christ is the only door unto life. "*I am the Door; by Me if any man*

enter in, he shall be saved; and shall go in and out, and find pasture." Not the shepherds only enter through Christ the Door by a lawful calling, but the sheep also; in Him they enter in and go out, they find their rest and their labour in Him; the beginning and the issue of every work they have in Him; feeding on His promises because they keep His commands; the going out and coming in is that perfect freedom which is in Christ. It is also explained as an Hebrew phrase of frequent occurrence; in this sense we may say, "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out[3]." "The Lord shall preserve thy going out and thy coming in from this time forth for evermore[4]." "*The thief cometh not, but that he may steal, and kill, and destroy.*" Expressions of preying on the flock are applied in the Prophet to the evil shepherds themselves[5]; but here they are not legitimate pastors at all, as not having entered by the Door. "*I am come that they might have life; and that they might have* it *more abundantly.*" St. Augustin, interpreting the words "entering" in and "going out," says it might be when we enter in by reflection; and when we go out by external action; but prefers connecting it with these following words; they shall enter in and have life in Him; and going out they shall have it in Him "more abundantly:" through Christ they shall enter into the fold, which is His Church below during this temporal life in faith; and on going out, or dying in faith, through Christ the same door they shall have it more abundantly in sight: when they shall find those true pastures where they who hunger and thirst after righteousness shall be filled; such pastures as he found to whom it was said "To-day shalt thou be with

[3] Deut. xxviii. 6. [4] Ps. cxxi. 8. [5] Ezek. xxxiv. 2, 3.

Me in Paradise[6]." The expression of "have it more abundantly," is by others also explained of the life which shall be hereafter with Christ. It might likewise be spoken of the Christian state; for Israel of old had life in Him through faith in the oracles of God; but they without us cannot be "made perfect[7]." In this state is fulness. "Abundance of grace and of the gift of righteousness is by Jesus Christ[8]." They sit down even now in the kingdom of Heaven with Jesus Christ, and are satisfied in the fulness of His house. Quesnel, adopting the interpretation of St. Augustin, says, "Lord Jesus, Thou art the Door both of Grace and of Glory. It is by Thee that we enter into the Church, to find there the pasture of Thy word, and of Thy heavenly doctrine, of Thy mysteries, of Thy sacraments, and of Thy precious Body and Blood. It is by Thee that, when we go out of this world, we enter into Heaven, there to find that only pasture of eternal truth, in which Thou wilt feed Thy sheep for ever."

It is evident that in the latter place, where Christ speaks of Himself as the Door by which the sheep pass, it is in a different sense to that by which the shepherd enters in the first description. It is in the more general sense of the door that St. Augustin says of Heathens priding themselves on a good moral life, and Pharisees in their knowledge of the Law, and Heretics,—that none of these enter by Christ the Door, by believing in Him as the Son of God; but by withdrawing others from Christ are thieves and robbers. And thus with regard to doctrine, he says of the Arian, "He entereth not by the door, because he preacheth Christ such as to himself he feigneth Him, not such as the truth speaketh. Thou hast the name; the reality thou hast not." And with regard to life, "A

[6] In Joan. Tr. xlv. [7] Heb. xi. 40. [8] Rom. v. 17

humble door is Christ the Lord; he who entereth by this door must needs humble himself; whosoever exalteth himself would climb over the wall[1];" St. Chrysostom well observes, that in the thief and robber climbing up some other way, there is an allusion to Antichrist and certain false Christs[2]. Others, says Augustin, He calls shepherds, but Himself only the Door. Schismatics take for themselves another door. To such who said, "I am of Paul, and I of Apollos," St. Paul calls out, Wretched sheep, whither are ye going? I am not the door; Was Paul crucified for you? Were ye baptized in the name of Paul? But they who said, I am of Christ, found the door[3]. But in the very bosom of the Church visible itself, every high thought and imagination has spiritually in the heart the nature of schism and heresy, which does not submit itself in obedience unto Christ the Door. "I determined not to know any thing among you, save Jesus Christ and Him crucified."

The ensuing parable naturally arises out of the foregoing, inasmuch as the description of the shepherd falls into that of the good Shepherd Himself; and in this latter again the description of Christ Himself becomes the description of His own shepherd, as in some faint measure resembling Himself. The images derive much of their force from their merely bringing out into more distinct relief the same from the Old Testament, which are now to derive their more distinct fulfilment; such as the good Shepherd of Isaiah, of Ezekiel, and of the Psalms[4], and "the idol shepherd that leaveth the flock" of Zechariah[5]. And all these are bearing onward toward their fulfilment in the

[1] In Joan. Tr. xlv. 5.
[2] Hom. in Joan. lix. 2.
[3] In Joan. Tr. xlvii. 3.
[4] Isa. xl. 11. Ezek. xxxiv. Ps. xxiii.
[5] Zech. xi. 16, 17.

Revelation; while at the same time the history of the Old Testament gives a life and reality to the type by the shepherd patriarch and shepherd king, Israel and David. The staff becomes a crook; the crook a sceptre; and that sceptre a Cross.

"*I am the good Shepherd. The good Shepherd layeth down his life for the sheep.*" Such is his characteristic sign, so that in the Revelation it is the Lamb Himself which was slain, which as a shepherd leadeth the sheep. And in connexion with His death St. Paul speaks, "The God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep[6]." The "*good* Shepherd," even in the highest sense, in which "there is none good but one, that is, God[7]." He layeth down His life for the sheep as no one else can, for it is by His own death to redeem them. And, again, others lay down their lives for the sheep; but, Augustin adds, not without Him, as He does without them. "For without Me ye can do nothing." And further, the martyrs die to gain crowns, but Christ only to confer them[8]. He is offering up His life for them even now, in watching, in dangers, in teaching; as being about to do so more fully on the Cross. And hence this similitude has become the test of every good shepherd, that he is willing, as St. Paul, "to spend and be spent" for his flock. And it is remarkable, that when the threefold injunction is given to St. Peter of feeding the sheep and lambs of Christ, to this is added the prophetical intimation of his dying for the flock as his Master had done[9]. And it is probable, with allusion to these words that St. John says, "Hereby perceive we the love of God, because He laid down His life for us; and

[6] Heb. xiii. 20.
[7] Mark x. 18.
[8] In Joan. Tr. xlvii.
[9] John xxi. 15—19.

we ought to lay down our lives for the brethren[10];" which he proceeds to apply to the giving of alms. Every good shepherd giveth his life for his sheep, his property, his kindred, his person; he gives his property in seeking not theirs but them; his kindred, by not preferring them to the good of his flock; and gives up himself, his personal ease, and time, and care. It is the sacrifice of himself for his flock in which the goodness of the shepherd consists; so far only is he a good shepherd as he does in some way or other do this. So far only does he resemble the one Good Shepherd of the sheep.

"*But he that is an hireling and not the shepherd; whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep.*" Four are there on the side of good, the Door, the Porter, the Shepherd, and the Sheep; and in all these may be various manifestations of Christ; the Door, as affording the sole admission to the Father; the Porter as bearing the keys of David, the keys of death and of Hell; the Shepherd as the Guide and Guardian of the sheep; and Himself the Sheep also as being made one with them, in order that He might be a sacrifice for them. Again, four are there on the side of evil, the thieves; and the robbers; both such as enter not by the door, but prey upon the flock, whether Pharisees, infidels, or heretics; the mercenary, who, though he may enter by the door, is of those who "seek their own, not the things which are Jesus Christ's;" and the wolf, which is the enemy of the sheep, under whatsoever form he may assume.

"He who feedeth the Lord's flock for the sake of tem-

[10] 1 John iii. 16.

poral hire, and not for love, is an hireling not a shepherd." "He who loveth temporal substance more than he loveth the sheep[1]." He seeth evil approaching, and taketh care of himself, not of them. "Seeth the wolf coming, that is," says Ludolphus, "the devil to seize, the heretic to deceive, or the tyrant with bodily inflictions." When the wolf cometh is the trial, for, as St. Gregory says, "whether a man be a shepherd or an hireling cannot be told for certain, except in time of trial. In tranquil times the hireling generally stands on watch like the shepherd." He flees, as St. Gregory and St. Augustin[2] explain it, not by change of place but by shrinking from duty. When the devil would tempt any of his flock, a pastor can rarely interfere for their protection without danger to himself; such interference or not marks the true or mercenary pastor. But St. Augustin well observes that many hirelings, or such as seek temporal advantages in the Church, preach Christ, and through them Christ's voice is heard; the sheep follow not the hireling, but the voice of the Shepherd heard through the hireling. The mercenary may sit in Moses' seat, and therefore the flock obey him, but in doing so it is not him, but Jesus Christ in him Whom they follow. In this there is much consolation.

"*I am the good Shepherd, and know My* sheep, *and am known of Mine.*" Even among that crowd that surrounded Him were such in secret known to Him. He first knoweth His sheep, and then He is known of them. This knowledge is of intimate union, for they dwell in Him and He in them; and connected with incomprehensible mystery, for it is, he adds,—"*as the Father knoweth Me, and I know the Father.*" Christ's knowledge of His sheep, and their knowledge of Him, is as the Father's knowledge

[1] Greg. in Evan. lib. i. Hom. xiv. [2] In Joan. Tr. xlvi. 8.

of the Son, and His knowledge of the Father. This explanation is not, indeed, according to the usual punctuation, which keeps the latter declaration as a clause distinct in itself, and not as connected with the former, viz. "As the Father knoweth Me, even so I know the Father." But this rendering as here given St. Cyril supports; and thus, in other places, our Lord speaks of such mysterious semblance in His Church to the highest doctrines of the Blessed Trinity; thus, "As My Father hath sent Me, even so send I you;" and again, "that they may be One, as We" are One; and, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me[3]." "*And I lay down My life for the sheep.*" The intervening clause being parenthetical the connexion is, "I know My sheep, and am known of them, and I lay down My life for them." "*And*"—after laying down My life for them, when God shall "bring again from the dead that Great Shepherd of the sheep"—"*other sheep I have, which are not of this fold;*" and though now at first sent to the lost sheep of the house of Israel, yet "*them also must I bring.*" For "the Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him, beside those that are gathered unto him[4]." And to this St. Peter bears witness in writing to the Gentiles, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls[5]." "*And there shall be one fold,* and *one Shepherd:*" where there is neither Greek nor Jew, circumcision nor uncircumcision; but Christ is all in all[6]. One fold, one Shepherd, all is union, all tends to the unity of God, to the Three Persons in One God. And as ever expressing to the Jews His mission

[3] John xx. 21; xvii. 11; vi. 57.
[4] Isa. lvi. 8.
[5] 1 Pet. i. 25.
[6] Col. iii. 11.

from the Father, and strict union and obedience, and as showing that this oblation of Himself for His sheep is a free and voluntary sacrifice, He adds: "*Therefore doth My Father love Me, because I lay down My life, that I may take it again.*" As the Father hath said of the Son, "In whom I am well pleased." Much more in dying the Father loveth Him as seeing in Him the perfection of love and obedience; after the resemblance of which the Father loveth all who will die for others. But, in speaking of death, He speaks of His Resurrection also, and in this likewise must there be a resemblance in the martyrdom of His Saints, who lay down their lives for the brethren, for they do so in full assurance of Resurrection. "I lay down my life that I may take it again" is the essential principle of all martyrdom.

And again, the perfection of martyrdom is, that it should be voluntary, as He adds in a higher sense, "*No one taketh it from Me; but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command have I received from My Father.*" Humiliation and greatness unspeakable constantly expressed at the same time by incidents, or words, or miracles; and now union with the Father is combined with laying down of life; power to lay down and take life is expressed, and at the same time receiving commandment from the Father. As Godhead and Manhood are inseparably united, so is every attribute of both.

"*There was therefore a division again,*" in addition to that spoken of in the former chapter, "*among the Jews on account of these words. And many of them said, He hath a devil,*"—that accounts for the mighty power which He displays in word and deed,—"*and is mad;*"—in the high and strict doctrines which He preaches. For every one

appears mad who acts from reasons which others do not understand. "*Why do ye hear Him?*" Perhaps words recorded in Scripture have always more in them than the speakers themselves are aware of; for the signs and wonders of Antichrist whom the Jews will receive, that false shepherd to be raised up, whom the Prophet Zechariah describes, will be with powers of Satan; instead of the Everlasting Wisdom of the Father they will receive one that hath a devil indeed;—that "idol shepherd," "whose right eye shall be utterly darkened[7]."

"*Others said, These words are not* those *of one possessed by a devil. Can a devil open the eyes of the blind?*" Who else can do so but the Everlasting Light, the Creator of Mankind?

SECTION IX

THE FEAST OF DEDICATION

"*And it was the Dedication at Jerusalem, and it was winter. And Jesus was walking in the porch of Solomon;*" when He delivered the foregoing discourse of Himself as the True Door. There had been three solemnities of this name: the first in commemoration of Solomon's Temple in September; the second for the rebuilding of the Temple, on the return from the Captivity, by Nehemiah, which was in the month of March; the third for the purification of the Temple by Judas Maccabæus, after the profanations of Antiochus Epiphanes[8], which was kept in December. St. Cyril supposes it to be the first of these mentioned; St. Chrysostom, the second; but the time

[7] Zech. xi. 16, 17.

[8] 1 Mac. iv. 59.

corresponds only with the last; and this seems most probable, and is the opinion adopted by Ludolphus, by Maldonatus, and Cornelius. To us it speaks of the spiritual renovation of a soul polluted with sin, and sanctified through repentance, and dedicated anew to God. "Be thou diligent," says Theophilus, "while the winter of this life, which is shaken by the storms of wickedness, is upon thee, to celebrate the dedication of thy spiritual Temple, by ever renewing thyself, and the ascending of thy heart to Heaven. Then will Jesus be present with thee in Solomon's porch, and give thee safety under His covering[9]."

"*The Jews then came round about Him,*" as had been written of them; "They came about Me like bees[1];" "many dogs are come about Me; the council of the wicked layeth siege against Me[2];" they thronged around, "*and said unto Him, How long dost Thou make us to doubt?*" or, literally, hold our soul in suspense. "*If Thou be the Christ, tell us plainly:*" "plainly," the word is used afterwards of speaking without metaphor or mystery, as was so usual with our Lord; "then said Jesus unto them, *plainly*, Lazarus is dead;" from His having before spoken of "sleep" and "awaking." The expression and complaint on the part of the Jews seems to imply a painful anxiety to know the truth; it is remarkable as being often the tone of infidels, as if they would embrace the truth if they could but know it, whereas their not knowing it is their condemnation. He might have replied, says St. Chrysostom, Ye called Me one possessed of a devil, and mad, and a Samaritan, and a deceiver; and said but lately, "Thou bearest witness of Thyself, Thy witness is not true;" "how then do ye wish to learn of Me whose

[9] Ludolph. Aur. Cat. [1] Ps. cxviii. 12. [2] Ps. xxii. 16.

testimony ye reject[3]?" "It was winter," says Augustin, "and they were cold; they were slow to approach that Divine fire. To approach is to believe. They were there, yet far away. They wished to hear I am the Christ, and had some sense of Christ's Manhood. The Divinity of Christ, both in the Prophets and in the Gospel itself, heretics understand not, how much less could the Jews when the veil was on their heart[4]?"

"*Jesus answered them, I told you and ye believed not: the works that I do in My Father's Name,*"—ever expressing with infinite care that He in all His works and words is in no way different from the Father,—"*these bear witness of Me.*" As through His natural and moral Providences God is daily speaking to us by His works, so in His revelations also: and it is observable that the Jews who now believed did so on account of His works, "No one can do the miracles that Thou doest, unless God be with him." "*But ye believe not, because ye are not of My sheep, as I said unto you.*" Your not receiving Me is the proof that ye are not of God. It is not, says St. Chrysostom, because I am not the Shepherd, but because ye are not My sheep. Infidelity is never from want of light from God, but always from an evil heart in man. "*My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life;*" I admit them into those pastures where the herb is ever green and dieth not. They hear His Voice by believing; He knoweth them by love; they follow Him by obedience; He giveth them of His own Divine life. "*And they shall never perish; and no one shall pluck them,*" or take them by force, "*out of My hand. My Father which gave them Me is greater than all;*" the Father Which gave, the Son

[3] Hom. in Joan. ad loc. [4] In Joan. Tr. xlviii. 3.

Which received, therefore distinction; "*and no one shall pluck them out of My Father's hand;*" the Father's hand is the Son's hand, therefore is there Oneness; it is one Hand, that is one Power; and if one Power, one Substance. "I have graven Thee," says He by His prophet, "on the palms of Mine hands[5]." Safe in His custody "those whom Thou gavest Me have I kept;" and here My keeping is Thy keeping; to be in Mine hand is to be in Thine; to be Mine is to be Thine. Great are the powers of evil, of death and of Hell, but God is greater than all; they rage and swell, but the Lord that sitteth on High is mightier. Therefore in Him may be full confidence, of which the Apostle testifies, "neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ[6]." The old Latin writers, indeed, as St. Ambrose, Augustin, Hilary, and Tertullian, have another reading[7], "that which the Father hath given Me is greater than all," taking the word "greater" in the neuter gender; and they explain it of the Sonship of Christ, or of His Church; but our own reading is the correct one. And now, in full confirmation of the former words; "*I and the Father are One.*" This is the full confession of Himself, for which they had asked; as the High Priest afterwards asks the question and receives the reply; and it is in both cases unto condemnation; he rent his clothes; these take up stones. Just before they asked the question, "Art Thou greater than Abraham?" and "Hast Thou seen Abraham?" and received a reply to the same effect. And here it contains all the mystery of godliness, "We" implying plurality of

[5] Isa. xlix. 16. [6] Rom. viii. 38.

[7] "Quod dedit Mihi majus omnibus est."

Persons, by which the Sabellians are corrected; "One," the unity of Substance, by which the Arians are refuted.

"*Then the Jews carried stones that they might stone Him. But Jesus*"—diverting their thoughts from His words to His works, which proved them, He—"*answered them, Many good works have I shewn you of My Father, for which of these do ye stone Me?*" If ye stone Me it must be for doing you good, for works of mercy, which is the language of power, and speaks My Godhead. "*The Jews answered Him, saying, For a good work we stone Thee not, but for blasphemy: and because Thou being a man makest Thyself God.*" For they rightly understood that He spoke of Himself as of one Substance with the Father. "Lo, the Jews," says Augustin, "understood what the Arians understand not." "Those stones," says Maldonatus, "cry out against the Arians." "*Jesus answered them, Is it not written in your Law, I said, Ye are Gods?*" In the eighty-second Psalm, "I said, Ye are Gods, and ye are all the children of the Most High." "*If He called them Gods unto whom the word of God came;*"—the children of Israel, or those among them who were powers ordained of God, or inspired and set apart. "*And the Scripture cannot be broken; Say ye of Him Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*" If the children of adoption may be so called, may not He Who is by nature the Son of God? But this is rather the latent than the expressed meaning; for it is spoken in condescension to their weak faith, as Origen, St. Augustin, and Chrysostom consider it[8]. Yet, although thus spoken in humility, it does not at all the less on that account contain within it the inscrutable mysteries of Godliness.

[8] See Study of Gospels, Pt. iii. § v.

"Though every priest be admitted to a participation of the mission of Jesus Christ, yet there still exists an infinite difference between one who is only consecrated and sanctified by the external Word of God, and Him Who is Himself the consubstantial and eternal Word of the Father, Who does not sanctify Him by any thing external or created, but by Himself." Who begat Him in the fulness of His Own Holiness: Who consecrated His Manhood by the Godhead: Who ordained Him High Priest: Who appointed Him as the Only Sacrifice for sin: Who bore Witness to His holiness by miracles[9].

"*If I do not the works of My Father, believe Me not. But if I do, although ye believe not Me, believe the works: that ye may know and believe that the Father is in Me, and I in Him.*" Thus, in almost every expression throughout this Gospel, there is the building up of highest doctrine, like a solemn Creed, set to the music which is in Heaven, with the same cadences ever and again returning. And as those things which are spoken of Christ are often in faint semblance fulfilled in those that are His, so by the works of good men it is known that God is in them and they in God. As St. Augustin says, "If our thoughts are good, we are in God; if our lives are good, God is in us." But not in the same manner as the Only-begotten Son, equal to the Father; or in the same sense in which He says, "He that hath seen Me hath seen the Father."

"*They sought therefore again to take Him; but He went forth out of their hands.*" They sought to lay hold of Him and take Him out of the Temple, in order that they might stone Him; and their being in the Temple was the reason why He continued to address them, although

[9] Quesnel on St. John.

they had at the time stones in their hands. "They apprehended Him not," says Augustin; "because they had not the hands of faith." By which may God grant, we may apprehend Him, and not let Him go! Three times did they attempt to take away His life: once in His own city of Nazareth; and twice by stoning in the Sacred City, and in the Temple: so emphatically is it spoken, that "He came unto His own, and His own received Him not." To be nearer unto God without faith is to be of all the furthest from Him: for Him to come near unto us in love, and not to be loved in return by us, by some inscrutable mystery of our nature, engenders deepest hate of Goodness. No death is so irretrievable as to die near the Very Source of Life.

He escaped from their hands, "*and departed again beyond Jordan, unto the place where John was at first baptizing*," i.e. to Bethabara, in distinction from the places at which John baptized afterwards, as at "Ænon near to Salim[10]." "*And there He abode.*" In this passage the word "again" occurs twice, and may afford us some clue towards an arrangement of these events; they "*again* sought to take Him," alluding to the former attempt at the Feast of Tabernacles, in the seventh chapter; and He "departed *again* beyond Jordan." This expression seems to indicate, that it was to this place that He had retired in the interval between the Feast of Tabernacles and that of the Dedication; and that, therefore, there is no occasion for our introducing a stay in Galilee during that period. As He was wont with the Jews to appeal to the testimony of John, so He retires unto the place where John's Ministry had been, taking His stand as it were on the testimony of John, in appealing for the last time to

[10] John iii. 23.

impenitent Jerusalem and Judea. Nor was that appeal altogether in vain. It was reminding them, says St. Chrysostom, of the things that were there done and spoken by John, and of his testimony. And the place brought the Baptist and his testimony to their recollection[1]. "*And many resorted unto Him, and said, John did no miracle; but all things which John spake of this Man were true.*" Although John worked not miracles to confirm his mission, for he was emphatically but "the voice in the wilderness," yet that voice was true, in proclaiming One Who hath proved His own mission by miracles. He was himself that shining light in which the Prophets were revived, as the Day-star arose; being himself of Prophets foretold, and by miracle born, but he needed not miracles, for he was lost in the dawn of the Sun itself.

"*And many believed on Him there*" (John). "He departed from Jerusalem, that is," says Theophylact, "from the people of the Jews, unto places having fountains of water, that is, unto the Church of the Gentiles." May we spiritually apply it also to ourselves, that before we die we retire from the world into the recollections of our Baptism, and the springs of water by the wilderness!

SECTION X

THE SISTERS MARTHA AND MARY

THERE is an incident mentioned in St. Luke after the sending forth of the Seventy, which one cannot but

[1] In Joan. Hom. ad loc.

suppose must have occurred before the raising of Lazarus and as there is no reason to believe that the village spoken of was any other than Bethany, we must conclude that it took place during these our Lord's sojournings in the vicinity of Jerusalem. It is, indeed, on one occasion, during these Festivals, expressly mentioned in the narrative of St. John, that "Jesus went unto the Mount of Olives," from whence "He came in the morning to the Temple;" and the subsequent account of the raising of Lazarus seems throughout to intimate that our Lord was not a stranger at their house. It might, therefore, have occurred at any time, on these our Lord's approaches to Jerusalem, or during His continuance there. The only objection to detaching it from the context in St. Luke is, that it there follows the Parable of the man who fell among thieves between Jerusalem and Jericho, which suggests that the discourse itself, which introduces those places, might have been delivered in that neighbourhood; when our Lord was journeying towards Jerusalem; and that He, on the same occasion, met with this reception in the house of Martha at Bethany. It is remarkable that St. Luke is the only one of the Evangelists that does not mention that Anointing of Mary at Bethany, which was to be a memorial of her throughout the whole world, and that he alone mentions another incident respecting her scarcely less memorable than the other; and in some sense subsidiary to it; for in both Martha is serving; Mary in devotion, waiting upon Christ.

"*And it came to pass as they were going,*" i. e. in His journeying with His disciples, "*that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.*"

If this were that Mary Magdalene "out of whom went seven devils," this expression would be remarkable in reminding us of another, "they found the man out of whom the devils were departed, sitting at the feet of Jesus, and in his right mind[2]." But it does not here seem to imply any thing more than that she sat at His feet as an attentive disciple; and, as St. Chrysostom and St. Augustin consider the words, in an attitude of humility and devout earnestness. "She sat," says the latter, "at the feet of our Head. The more humbly she sat the more largely did she receive. For the water flows together in the low hollows of the valley, runs down from the rising of the hill[3]." "*But Martha was cumbered*"—was busy and distraught—"*about much serving;*" not merely on the receiving of Christ, but as it was probably at the concourse of a Festival at Jerusalem. "*And* she *came to Him,*" or "stood over Him," as standing still in her work, "*and said, Lord, carest Thou not that my sister hath left me to serve alone? Bid her therefore that she help me.*" "To serve alone," such is the house honoured by Christ as the Guest, so poor that there is no servant, no attendant there. And this might suggest that this Mary is not the Mary Magdalene who in Galilee was one of those women which ministered unto Christ of their substance. But Martha's words sound a little as if they combined our Lord Himself in the complaint, for withdrawing her sister from herself by His teaching; as is the case with those who complain of devout retirements as taking others away from the service of the world.

"*And Jesus answered her;*"—"Mary as in repose," says Augustin, "committed her cause to the Judge." And "He became her Advocate who had been appealed to

[2] Luke viii. 35. [3] Serm. civ.

as Judge[4]." "Jesus answered her, *and said, Martha, Martha,*" repeating her name with earnestness and affection, "*thou art troubled about many things,*" the greatness of thy need is from the multiplicity of thy cares; "*but one thing is needful; and Mary hath chosen that good part which shall not be taken from her*" (Luke). "One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord[5]." "Whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee? My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever[6]." "I found Him whom my soul loveth; I held Him, and would not let Him go[7]." And intent in her silence she seems to say, "Thou shalt hide me secretly in Thy tabernacle." "Thou shalt answer for me, O Lord my God[8]." "Mary," says Ludolphus, "with eyes and ears fixed on Him, was lost in the contemplation of that most beauteous countenance, and refreshed by that sweet discourse, feeling delight beyond what can be expressed in His aspect and His words; nor could she think of any thing else, being wholly absorbed in the sweetness of the Divine Word, the works of a contemplative life; and gathering up the crumbs that fell from the bounteous table of the Lord. But Martha, occupied in the works of the active life, stood still, ceasing for awhile, fatigued and worn with the labour of serving, and taking it ill that she should be labouring alone for the domestic requirements, while her sister was at ease and repose[9]." The same writer makes

[4] Serm. civ.
[5] Ps. xxvii. 4.
[6] Ps. lxxiii. 24, 25.
[7] Cant. iii. 4.
[8] Ps. xxxviii. 15.
[9] Vita Christi, P. 1. cap. lxi.

the striking observation, that on three occasions Mary is reproved; by the Pharisee, for presumption in approaching Christ's feet as a sinner; by Judas, for waste of the precious ointment; and by her own sister Martha, for ease; and that in each case Mary is patient and silent, and Christ answers for her and excuses her. If indeed it be the case that all those incidents are of the same person, as Ludolphus and others suppose, there is a silence in her deportment which is most remarkable; so much so that in the anointing as "the sinner" in the Pharisee's house; the anointing as the good Mary at Bethany; the sitting at Christ's feet on this occasion; the raising of her brother Lazarus; and beholding our Lord in the early dawn of the Resurrection; her silence is such that on all these occasions, not any thing is spoken by her to our Lord (knowing Him to be such), except one sentence when she fell at His feet by the grave of Lazarus, "Lord, if Thou hadst been here my brother had not died;" and the one word "Rabboni!" at recognizing Him in the Resurrection. Nor is there any thing more striking and beautiful in the incidents of Holy Scripture than the silence of Mary.

The view which is usually taken of these sisters is of one engaged in the business of the world in contrast with the other devoted to religion; but this is different from that estimate of their characters which descends to us through the Western Church; which has set the character of Martha much higher, considering both as innocent and laudable, both religious and spiritual. The one, says St. Ambrose, is the example of active devotion; the other, of religious intentness on the Word of God. "Martha is not reprehended in her good ministration, but Mary preferred[1]." The same is drawn out at length

[1] In Luc. Lib. vii. 85, 86.

in the two beautiful sermons of St. Augustin, and alluded to in other parts of his works; who dwells on the employment of Martha as a divine service in waiting on Christ; and likens it to our receiving Christ in the poor; and to that hospitality whereby some have received Angels unawares. "A servant received her Lord, the sick her Saviour, the creature her Creator[2]." "We must not think blame was cast on the service of Martha, who was engaged in the cares of hospitality, and rejoiced in having so great a Guest." "Both occupations were good." "Our Lord does not blame the actions, but distinguishes between the duties. Thou hast not chosen a bad part, but she a better." And alluding to the word "troubled," "thou art yet at sea, but she in port." "Both clave to the Lord; both with one heart served the Lord." "Martha intent to feed the Lord; Mary to be fed by the Lord:" "held by a wondrous sweetness, a sweetness of the mind, greater than that of the body[3]." "Yea, Martha, blessed in thy good serving, even thou seekest this reward of quiet after labour." But it is, he says, in that country where there will be no bodies of the Saints to be fed; no stranger to be received; no hungry nor thirsty to whom thou mayest minister, nor sick whom thou mayest visit. None of these will be there, but that will be there which Mary hath chosen[4]. St. Gregory's description is but a summary of that of St. Augustin[5]. That one signifies the active life, the other the contemplative: that Martha's care is not blamed, but Mary is praised; for great are the rewards of an active life, but those of the contemplative far better. In a similar strain Ludolphus, that the active life like faith itself will be done away with,

[2] Aug. Serm. ciii.
[3] Serm. civ.
[4] Serm. ciii.
[5] In Lib. Job and Ezekiel.

when there are no works on which it may be exercised, while the contemplative will remain, where love itself shall ever feed on the vision of God. He speaks of Martha as actively engaged in brotherly charities; while Mary is absorbed in the contemplation and love of God. Mary hath no house nor home below; but Martha a house wherein she receives Christ; Mary is as one "having nothing, yet possessing all things:" Martha, as possessing, yet devoting her possessions to the service of her Lord: Martha may receive Angels, yea, the Lord of Angels: Mary is more like them. "Mary's part," says Ludolphus, "is more worthy, more akin to the conversation of Angels, more secure, more quiet, more pleasant, more enduring, for it shall not pass away." But speaking of the union of the two, the active and the contemplative life, as desirable in ministers, he says, "On one and the same ladder did Jacob see Angels ascending and descending. For beauty, love, Rachel; for offspring, Leah." In which the former is taken as the figure of Divine love; the latter of pastoral utility and charities. Quesnel, following in like manner, says, "Martha is the emblem of the active life, busied about the things relating to our neighbour, through the necessity of charity; Mary her sister, is that of a contemplative life, which is intent only on God, through the love of truth." And again: "Nothing is necessary but what is either eternal, or leads to eternity. Martha's employment is good; but that of Mary is better, because she begins here below that which she is to do in Heaven[6]." And even Maldonatus speaks of both these characters as forms of the monastic life in active or contemplative devotion.

Perhaps this estimate of the character of Martha is part

[6] On St. Luke, ch. x.

of that charitable construction with which the Fathers are wont to speak of persons made sacred by the mention of Scripture. Add to which the degree of light or shade which falls on the person of Martha, may depend on the quarter from which we view the picture here afforded. In the East, and especially to an African Bishop, there is danger of preference being given to the devout and contemplative life to the neglect of the practical. This might render the Church anxious not to disparage the life of practical utility. And we must remember that St. John himself says, "Now Jesus loved Martha," as well as "her sister and Lazarus." These words of themselves seem at the bottom of all that the Fathers have so eloquently said of the two characters —"Jesus loved Martha:" this is enough to embalm her memory together with that of the good Mary.

If Martha be taken to represent the opposite spirit of our own age and nation, it is not one to be put in the balance with the good Mary. Many are the things of distraction; one is the thing needful: manifold are the things of this world; in the next is the unity of God; with Whom is no variableness, neither shadow of turning. Wherever that Light falls there is union: religion is the withdrawing of the heart from manifold concerns in things temporal unto that unity which is in God: this is that which Pythagoras, and Plato, and Aristotle divined, and which Revelation hath confirmed: such flows from the mystery of godliness, the Three Persons in one God; that one centre of the soul; that on which it rests in the Revelation of One God. All other things being manifold pass away; the one thing needful remains; many are the creatures, the Creator One; many are the paths that lead astray, one only unto life; oneness of heart; one object; the single eye.

SECTION XI

THE SICKNESS OF LAZARUS

"*Now a certain* man *was sick, Lazarus from Bethany, of the village of Mary and her sister Martha.*" It might be that Bethany was the district more extensive, and in it was the village thus described. Mary is here mentioned before her elder sister Martha, and the reason for it is added in the account immediately given of Mary's good deed. Martha is afterwards in this narrative put before Mary. As with the brothers James and John, James is usually put before John, from his age and position; but sometimes John is mentioned the first, from his pre-eminent love. "*Mary was she that anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.*" St. John mentions two things omitted by the other Evangelists, and the objects no doubt of much inquiry, that the village of Martha and Mary, of which St. Luke speaks, was Bethany, or at Bethany; and that the memorable anointing at Bethany, which St. Matthew and St. Mark had recorded, was by no other than this Mary; which, although well known at the time, was probably afterwards unknown to many who read those Gospels. These characteristics indeed, of anointing and wiping His feet with her hair, are true of the "sinner" in the seventh chapter of St. Luke, as well as of the latter incident in Bethany; and St. Augustin considers that it is the former event mentioned in St. Luke, in the house of the Pharisee, which is here spoken of by St. John, as it had already taken place, and not that

by the same Mary afterwards at Bethany [7]. But surely the latter at Bethany may be that which the Evangelist alludes to as a well-known circumstance, although not yet as mentioned in this Gospel. And St. Chrysostom here says expressly, she was not the harlot we read of in St. Luke, who was laden with sins; for this woman was one of grave and reverend deportment, and studious in receiving Christ [8]. But some say, and among these Maldonatus, that for the action to be thus mentioned as a characteristic, it must have been by the same Mary on both occasions, as indeed St. Augustin supposes that it was [9]. No higher title or nobility hath descended with any name down the stream of history unto the end, than this memorial of the good Mary. Magnificent and heroic deeds have passed away with their authors; but the anointing of Christ's feet remains as a sweet memorial both on earth and in Heaven.

"*His sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick;*" relying on His love, and merely intimating their distress; as if saying, It is enough that Thou knowest it. They said not, says Augustin, Come and heal him; nor did they venture to say, Speak where Thou art, and here it shall be. Their simple and modest prayer, says one, was full of faith, and of hope, and love. Blessed and holy family, he that is sick is thus only described as one who is loved. "*When Jesus heard* it, *He said, This sickness is not unto death,*" not unto that permanent bereavement which his family apprehend; or as, on the other occasion, "The maid is not dead, but sleepeth:" Scripture takes pains to speak of death as sleep, and especially in these cases which were images of Resur-

[7] De Cons. Ev. Lib. ii. 154. [8] Hom. lxix.
[9] See Passion, pp. 404-415. Ministry, 2nd Year, p. 131.

rection. "Not unto death, *but for the glory of God, that the Son of God may be glorified thereby.*" For the glory of God is His own glory; or His own glory is one with that of the Father. Thus preparing their minds beforehand, as He often did, for some miraculous interposition.

"*Now Jesus loved Martha and her sister and Lazarus.*" "He is sick, they sorrowful, yet all beloved," says St. Austin; that we take it not ill, says St. Chrysostom, if sickness falls on good men and beloved of God. And thus Quesnel: "St. John makes mention here of this love, to teach us that distempers are not always marks of God's displeasure." "He suffers those whom He most loves to be exposed to diseases, and afflictions, and death." This may be here introduced by the Evangelist merely as a general observation necessary to the whole narrative; or it may be to intimate, that though He waited long, it was not from neglect; for He Who loveth all, loved them with a peculiar love. "*When therefore He heard that he was sick, He then remained in the place where He was,*" on the banks of the Jordan, "*for two days.*" To faithful suppliants there is no better sign than for their prayers not to be soon answered, for it is a pledge of greater good in store. Here is shown the secret of prayer; "by prayer," it is said, "and supplication, let your request be made known unto God[10]." Yet they are to him equally well known without our prayers; and here the sisters are aware that to Christ all things are known, yet they send to declare their need. And the conduct of our Lord is the sensible embodying to our sight of what we experience in the ways of His Providence: in the family which Jesus loved, one is dying, the other two in distress; they omit no means of obtaining

[10] Phil. iv. 6.

the Divine aid; they are heard by Him Who is as if He heard not; He waits, and for two days moves not; nor deigns them any consoling reply; and this not for want of love, but from the greatness of His love towards them. This, as it is a matter of familiar occurrence, so is it often alluded to throughout the Scriptures. "Shall not God avenge His own elect, though they cry day and night unto Him?" yea, He shall "avenge them speedily:"—and yet from beneath the Altar they cry, "How long[1]?" "*Then after that He saith to the disciples, Let us go into Judea again.*" This seems a part of the preparation before mentioned, for what He was about to do. As in nearly all His miracles, He let fall some words that might draw attention to His purpose, and raise their hearts in expectation; so drawing forth their faith. In these His humiliations in the flesh with them, He appeared as one that feared persecution and death; and they were partaking in these His fears and sufferings. But He had retired from Judea, not from want of power to defend Himself, nor from fear of death; but to wait the great and appointed times of His dispensation; and to prepare others for His death; and this His return was to carry on still the same intentions.

"*The disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?*" Not understanding His intention, they had perhaps been attributing His delay to apprehension of the Jews from whom He had just escaped, and might have understood His former words to mean that Lazarus would recover, or that His miraculous interposition to restore him would not require His Personal or Bodily Presence there. But St. Chrysostom says that as yet He had not informed them where He was going, and that He now

[1] Rev. vi. 10.

does so in order to prepare them for that which they so much feared, His going again among the Jews. "*Jesus answered, Are there not twelve hours of the day? If any one walk in the day he stumbleth not, because he seeth the light of this world. But if any one walk in the night he stumbleth, because the light is not in him.*" Our Lord's reply is in some degree similar to what He had said before the cure of the blind man, of working while it is day, of the night coming when none can work; but here in a different sense. The night of His death had not arrived, "His hour was not yet come," He had now the day, in which He must work. And the same interpretation will also include that the night had not yet overtaken the Jews, it was still the day in which they might repent, the Sun of righteousness was yet among them. Or the words may be understood as a general principle of advice to us; that "he that walketh uprightly walketh surely[2]." That the will of God is the light in which we walk securely; no evil can happen unto us while we are walking in that light; but our own will is darkness. The hearts and hands of the Jews being in His own power, He needed no protection in going among them, but what He says contains something to be exemplified in Him for our instruction. He that is pursuing the course of duty is walking in the light, that light which is vouchsafed him during this life, wherein he goeth forth unto his work and his labour until the evening; and in so doing, though he may incur danger and death, yet he cannot stumble: but he who shrinks from so doing, is walking in the night; and his steps must needs be faltering; not from want of external light, but of that within. Thus Chrysostom explains it, "The upright need fear no evil; the wicked

[2] Prov. x. 9.

only have cause to fear." It is a beautiful application of St. Augustin's, that our Lord Himself is the Day, and the twelve hours His twelve Apostles[3]. For thus to walk in the Day is to walk in Christ; and to walk in Christ is to be in His Apostolic Church, wherein is the light of the Lamb of God.

"*These things* He *spake; and after this* He *saith to them, Lazarus our friend,*" he who is dear to us, "*is asleep. But I am going that I may awake him from sleep. His disciples therefore said, Lord, if he sleep he will recover,*" will be saved, or well. So speaking, says Chrysostom, as if they would dissuade Him from going; taking His words which were meant spiritually, as they often did, in a literal sense; yet by His going to awake him, they might have suspected a more mysterious meaning. "If he sleep, he will do well;" thus he who at death enters into rest, departing in peace, shall be saved in the resurrection of the just. "*Howbeit Jesus spake of His death; but they thought He was speaking of taking of rest in sleep.*" To others, says Augustin, he was dead; to Christ but sleeping; for it was as easy for Him to awaken the dead from the sepulchre, as for another one asleep from his bed. And Quesnel here very well observes, that "Those who speak by the Spirit of God, use, even in common matters, expressions which are instructive, and which add light to the understanding. This which our Blessed Saviour here uses, teaches us, that death is a kind of rest or sleep to the friends of Christ."

"*Then therefore,*" on their not understanding Him, "*Jesus spake to them openly,*" without figure or mystery, "*Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe.*" Such is the progres-

[3] In Joan. Tr. xlix. 8.

sive nature of faith: though after the first miracle at Cana, "the disciples believed on Him," yet after cursing the fig-tree at the last, it is said to them, "Have faith in God;" and this is "that ye may believe;" and that thus believing they might be strengthened for His own death and resurrection. Instead of raising up Lazarus from sickness, as they whom He loved had asked; they are all by this miracle to be raised up together with Lazarus unto the life of faith, which will never die. "*Let us go unto him. Thomas then, who is called Didymus,*" or the Twin, "*said unto his fellow-disciples, Let us also go, that we may die with Him.*" Which he spake in love and fidelity for his Lord, but yet in despair. They feared, says Chrysostom, both for Christ and also for themselves; wherefore Thomas thus spake in fear, as being weaker in faith than the rest: but he afterwards became more strong than all, traversing nearly the whole world, and preaching among people bent on slaying him[4]. A remarkable instance of weakness perfected in strength[5].

SECTION XII

THE RAISING OF LAZARUS

"*Then, when Jesus had come* there, *He found that he had been already four days in the sepulchre.*" Three days is said of Him Who "saw no corruption:" for Three is the hallowed number incorruptible and Divine. Four is of rising again after corruption; the Three added to the world; four is of good and evil; the four spirits of the

[4] In Joan. Hom. ad loc. [5] See Study of Gospels, Pt. vii. § vi.

Heavens[6], the four ages of the world: the four Gospels, the four quarters of the globe: four is the Resurrection of good and evil from corruption. But St. Augustin applies the four days dead to mankind; as dead under the law of Paradise; dead under the natural Law; dead under the written Law; dead under the Gospel: and therefore in utter corruption. "*Now Bethany was nigh unto Jerusalem, about fifteen furlongs off*," or two miles; "*and*," from its being so near, "*many of the Jews came to Martha and Mary to comfort them concerning their brother.*" So entirely was it a scene of bereavement and mourning, as in a family where death and the funeral were passed.

"*Then Martha, as soon as she heard that Jesus was coming*," tidings being first brought to her as the mistress of the house, she "*went* forth *and met Him.*" God cometh to meet us, but we must also meet Him. Those virgins that were ready "went forth to meet the Bridegroom." So also in all His comings, they who have their lamps burning must go forth to meet Him, when made sensible of His approach: "Lift up your eyes; for your Redemption draweth nigh." To meet a friend coming to us in our affliction is something, but this meeting was with such feeling as none can know but they who beheld in the flesh Him Who raised the dead. "*But Mary sat in the house;*" the posture of supplication and sorrow, and of devout contemplation, the characteristic of Mary, waiting for God, while Martha goes forth to meet Him by good works. "*Martha then said unto Jesus, Lord, if Thou hadst been here, my brother had not died. Yea, and even now, I know that whatever things Thou wilt ask of God, God will give Thee.*" Expressions of faith and love, nor is hope wanting; yet all inadequate for so stupendous a miracle. "She

[6] Zech. vi. 5.

believed in Christ," says Chrysostom, "but not as she ought; for she knew not yet that He was God." "*Jesus saith unto her, Thy brother shall rise again;*" preparing her, as His custom was, by degrees for the miracle. "*Martha saith unto Him, I know that he shall rise again on the last day;*" implying thereby more than she expressed, for her mention of the last day intimates a latent thought of some other rising. It seems from this that she must have heard from Christ Himself of the Resurrection on the last day; for it hardly could have been so distinctly recognized among the Jews.

"*Jesus said unto her, I am the Resurrection and the Life*[7]." "Ye shall know that I am the Lord, when I have opened your graves[8]." Where I am, there is Resurrection and life; in Me is the fountain of immortality, dependent on My will alone. "I am," it is the Divine I AM. I need not as man to ask of God; no need to wait for the last Day, for I am here already: no rising on that day but in Me: not the Author of Resurrection and Giver of Life, but the Resurrection and Life itself. "*He that believeth on Me, though he were dead, yet shall he live:*"—though he die in this temporal life, yet true life he shall have; or, though he seem with men to be dead, as in the Book of Wisdom: "In the sight of the unwise they seemed to die[9]." But the words contain a spiritual meaning, which doubtless our Lord intends throughout: though dead in soul, yet by faith in Me shall he recover. "*And whosoever liveth,*" in this mortal life, "*and believeth on Me, shall never die,*" or shall not die for ever, in everlasting death. "From whence," says Augustin, "is the death in the soul? Because faith is not. Whence death

[7] See Orig. in Joan. tom. i. 25. [8] Ezek. xxxvii. 13.
[9] Wisd. iii. 2.

in the body? Because the soul is not there. Therefore the soul of thy soul is faith [10]." Lazarus needeth the soul to enter the body for life temporal; thou needest faith to enter thy soul for life eternal. "*Believest thou this?*' More is required than what thou already hast said. "*She saith unto Him, Yea, Lord, I have believed,*" my belief hath been, "*that Thou art the Christ, the Son of God, that cometh into the world:*" i. e. full faith in the Incarnation is here expressed. By this faith man must be joined on to God for such a miracle.

But it does not appear that she yet apprehended what He was about to do: and it seems afterwards, from the fortieth verse, that our Lord added more words to her. It is evident that He now asks for Mary; as if calling for her presence to support by her faith her sister Martha. On a late memorable occasion, Martha had appealed to Christ to send Mary to her aid, and our Lord now seems to answer the request, and summons Mary to her aid, not in serving at tables, but in the resurrection of the dead. That good part she had chosen, when she sat listening and was reproved, shall not be for nothing in the Rising from the grave. But both sisters are united in the request; they both speak as by one Spirit in the very same words. "If two of you shall agree on earth as touching any thing which they shall ask, it shall be done for them of My Father which is in Heaven."

"*And when she had said these things,*" on some unrecorded intimation from our Lord, "*she departed, and called Mary her sister secretly;*" and this secrecy now, in speaking of His arrival, explains why our Lord's coming at first had not been announced to Mary, viz. on account of the Jews who were with her; "*saying, The Master is*

[10] In Joan. Tr. xlix. 15.

here, and calleth for thee. She, when she heard it, *ariseth up quickly, and cometh unto Him. Now Jesus had not yet come into the village, but was in the place where Martha met Him. The Jews then that were with her in the house, and comforted her, when they saw Mary, that she rose up quickly and went out, followed her, saying, She goeth unto the sepulchre,*" which, as usual, was outside the town, "*that she may weep there.*" Thus, the superintending Providence of God had occasioned it, that these Jews from Jerusalem should be the witnesses and spectators of the miracle; but not so as to interfere, till after Martha herself had first met Christ alone, and been strengthened.

"*Then Mary,—when she was come to the place where Jesus was, and saw Him,—fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died.*" It is remarkable that she makes the very same declaration as Martha; and that, too, similar in effect to what Christ had said to His disciples, "I am glad for your sakes that I was not there;" implying that, if He had been there, Lazarus would not have died So much was it the case, and so well known to those whom He loved, that our Lord never refused such a request; so that where He was present they felt assured that there could be no death. But although Mary was thus using her sister's words, yet, by her adoration at the same time, she was expressing deeper sense of Christ's Godhead than even Martha's words had done. It is all, too, marked by the sacred intensity of her character. Being more fervent, says Chrysostom, than her sister, she was not abashed at the crowd, among which were Christ's enemies, but threw herself at her Master's feet. In His Presence nothing to her were all earthly things [11]. And

[11] In Joan. Hom. lxiii. 1.

Bede—that "she spake not at length as Martha had done, but only by her tears, as persons are wont to do who cannot express all they feel." It is her usual silence, so intensely eloquent and impressive. "The feet of Christ," says Quesnel, "are the usual retreat of Mary." Five times at His feet; and at each time in silence.

"*Jesus, then, when He saw her weeping, and the Jews that came with her weeping also, He groaned in the spirit, and troubled Himself.*" Human affections were in Him the result of His own Divine will: at His own will He became weak and was troubled. "Jesus hungered," says Augustin, "but because He willed; Jesus slept, but because He willed; Jesus was sorrowful, but because He willed; Jesus died, but because He willed: it was in His power to be so or so affected or not at all[12]." "*And,*" thus troubled, "*He said, Where have ye laid him?*" As in the beginning, "Adam, where art thou?" Where art thou, and to what, O sinner, art thou become? "*They say unto Him, Lord, come and see.*" It was then, now, ast hey were going to see, that He was so deeply affected at beholding them. "*Jesus wept.*" He was observed to do so. "*The Jews then said, Behold, how He loved him!*" Thinking of no more than an usual case of our mortal bereavements, and of human commiseration. Yea, it was because He loved them He wept, and because they knew not that they were the cause of tears: He wept for love of them, and because they loved not themselves as He loved them. "*But some,*" as in a tone of half surprise, half complaint, and unbelief,—some "*of them said, Could not this Man Who opened the eyes of the blind* man, *have caused that even this man should not have died? Jesus then again groaning in Himself cometh unto the sepulchre.*" Thrice is this distress spoken of:

[12] In Joan. Tr. xlix. 18.

first, on beholding Mary and the Jews weeping; secondly, with them as He was going to the sepulchre; and now when He was there. Our Lord's suffering Humanity is as marked throughout this occasion as the power of His Godhead. And St. Chrysostom observes, that "St. John, who enters into higher statements respecting our Lord's nature than the other Evangelists, descends also lower than any other in describing His bodily affections[1]." But why was our Blessed Saviour thus affected? was it the sight of human sorrows that came home to the compassionate heart of the Son of Man? Yet those sorrows He knew that He should immediately remove. And to believe in Him was to be free from all those sorrows and from death. Yet He wept, "because," says one[2], "He was Himself the very Fountain of pity." He weeps and mingles with us human tears, although the cause of those tears is our want of faith: He is as one weak in our weakness; and sad in our sadness; weeping with them that weep; as men weep at the sight of the tomb which covers them whom they love. And thus doth He take upon Himself human impressions, and sanctifies to us human sorrows. But another cause hath He of sorrow, for He weeps for those who weep not for themselves. There is a deeper cause of grief than the return of one from the grave can remove: He weeps for sin, since death is the consequence of sin; and for the absence and want of faith, since faith is the removal of sin. And here then it comes to the same source of sorrow from which ever came the sighs and tears of "the Man of Sorrows." It was as His weeping over Jerusalem, it might be expressed in the same words of pity[3]. "Our bones lie scattered before the pit[4];" what is the gathering

[1] Hom. xliii. 1.
[2] Alcuinus.
[3] Luke xix. 42.
[4] Ps. cxli. 8.

up of a few to be soon restored to it again? This miracle itself is far from being an alleviation from the general cause of tears; to some few present it was a miracle of mercy; to the greater part a miracle of judgment. Adorable sorrows of the Son of God! how does He take unto Himself and thus offer up unto the Father, as hallowed and blessed in Himself, all human sorrows, teaching us how to mourn, and rejecting not our griefs; but sealing hereby the Blessing of those that weep; and giving us the pledge that, "He who now goeth on his way weeping, shall doubtless come again with joy; and bring his sheaves with him."

He came to the sepulchre, "*it was a cave*," on the side of a hill or rock, "*and a stone lay upon it*," not over it, but placed up against it as a door, and probably so large as to require combined strength to remove. "*Jesus saith, Take* ye *away the stone.*" He asked them where he was buried; He asks them to remove the stone; in things human He is as Man, in things Divine as God. And, now, on beholding this opening of the grave, half shrinking back with dismay and dejection; "*the sister of him that was dead, Martha, saith unto Him, Lord, by this time he stinketh; for he is four days* dead," or in the grave. As if saying it is now too late to restore him. Augustin (or the writer in his name[5]) supposes that they had often seen instances of our Lord raising the dead; but did not fully believe that He could do this. But this seems uncertain, if not improbable. "*Jesus saith unto her, Did I not tell thee that, if thou wouldst believe, thou shouldst see the glory of God?*" either in express words, unrecorded at this time, or in those general expressions which intimated it.

These words of Martha were spoken as they were

[5] De Verb. Dom. Aur. Cat. ad loc.

about to open the cave. "*They took away, therefore, the stone, where the dead was laid. And Jesus lifted up His eyes.*" "He was about to pray," says Origen, "for the resurrection of Lazarus, but preventing His prayer, the Father, Who only is Good, heard and answered what He was about to say[6]." He lifted up His eyes, as showing His union with the Father; as teaching us in prayer to lift up our soul to God; and, indeed, the very act was in Him of itself an act of prayer. "He lifted up His eyes," "*and said, Father, I thank Thee that Thou hast heard Me; and I know that Thou hearest Me always; but on account of the people which stand around I have spoken, that they may believe that Thou hast sent Me.*" The greatest demonstrations of Godhead, both in word and deed, are combined with these humiliations, wherein He is "inferior to the Father as touching His Manhood." The miracle of the loaves was with lifting up the eyes in prayer, and characterized by "the Lord having given thanks." To the Jews at Jerusalem, His mission from, and submission to the Father, is as continually dwelt upon as His Divinity and unity of Substance with the Father. St. Chrysostom says His words show humility, His works power. This is true: but there is much in what Origen observes, that Resurrection is thus the joint work of the Father and the Son, One praying, the Other hearing[7]. Perhaps this prayer spoken of may have been in what was before described; that interceding of the Spirit with groanings that cannot be uttered. God created man by a word—without effort: but He recalls him to life not without many groans, and tears, and intercessions, amid all around weeping, the whole creation as it were groaning and travailing together with pain,

[6] In Joan. tom. xxviii.

[7] In Joan. tom. xxviii.

waiting for the redemption; and with many co-operating; asking in faith; removing the stone; loosing the bands. Moreover, these expressions of humiliation bring us into fellowship with Himself; for their sakes came the Voice from Heaven of the Father to the Son[8]; for their sakes the Son speaks on earth to His Father in Heaven. It is of man to pray, and to know in the Spirit that his prayer is heard, and that God heareth him always; these expressions, therefore, are, so to speak, human; for our sakes as to example, as well as to doctrine.

"*And when He had said these things, He cried with a loud voice, Lazarus, come forth.*" It was the Voice of God. "The dead," "all that are in their graves," "shall hear the Voice of the Son of God; and they that hear shall live[9]." Yea, it was the Voice of God-Man; it was the "loud voice," at the sound of which, at Christ's death, the Saints arose[1]. A symbol, says St. Cyril, Ambrose, and others, of that great Voice of the trumpet which shall sound at the Resurrection. Nay, it is more than a symbol, it is that Voice itself which shall penetrate every abyss of the earth and of the sea. And it is by name that Lazarus is called, lest all the dead should have arisen, says St. Augustin. It is a sign of personal knowledge of each; and of individual identity in the great Resurrection. He calleth them all by their names. "He calleth His own sheep by name, and leadeth them out." "*And he that was dead came forth, bound hands and feet with grave-clothes; and his countenance was bound about with a napkin,*"—literally, was tied around with a handkerchief. "*Jesus saith unto them, Loose him, and let him go.*"

[8] John xii. 30. [9] John v. 25. 28.

[1] See Resurrection, p. 32.

St. Augustin dwells on the whole as applying to the conversion of the soul; the four days dead to the inveteracy of an evil habit; the great stone to the heart of stone, or the heavy weight of the Law of death; the loud Voice to the powerful call of grace within; the bonds of sin still about him, from which he is released by those to whom Christ has given power to bind and to loose. And in like manner St. Gregory, who dwells especially on the words, Come forth, as implying confession of deadly sin[2]. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light[3]." And thus also Ludolphus: He might at once have loosed him simply by His mere word, as He had made him come forth from the sepulchre; but He wished in this to have His disciples co-operating with Him, as intending to impart this ministry to His Priests. Jesus raises, because by Himself internally He quickens. His disciples loose, because they, who by Christ are quickened, by the ministration of Priests are absolved: and Christ, Who quickens within, gives Himself to His ministers the power of loosing. Quesnel, of the whole application says: "The sinner, being at so vast a distance from God, has need that God should speak to his heart in a very loud voice to make him hear." "He whom the grace of Christ has restored, must come forth as it were out of himself, and leave the darkness and corruption of his wicked habits. An habitual sinner does not easily get clear of all those bands with which he has bound himself, even though he have received the life of grace. It is God who justifies him inwardly by His grace: it is the Church which looses him externally by her ministers[4]." St.

[2] Hom. in Evan. xxvi. See Ministry, 2nd Year, pp. 102. 105. 307.

[3] Eph. v. 14.

[4] On St. John, chap. xi. sect. 3.

Anselm further notices, in this mode of interpretation, that it is in Bethany, which signifies the house of obedience, that Lazarus is raised, as showing that they who are dead to the world should find rest in the bosom of obedience, that they may be raised by God unto eternal life. And, moreover, that in this Bethany was the dwelling-place of Mary and Martha, those types of the contemplative and active life in religion.

It is said of Lazarus, that he never afterwards smiled, nor showed any indications of mirth. For his love had been so intensely quickened for the life which is to be hereafter, that he was wearied of the sorrows of this.

SECTION XIII

EFFECT OF THE MIRACLE

"*Then many of the Jews who had come to Mary, and had seen what things Jesus did, believed on Him. But some of them went away to the Pharisees, and told them what things Jesus had done*" (John);—went partly with good intentions and partly evil, says Augustin; Origen thinks it capable of this interpretation; but is rather inclined to understand it as opposed to the "many" that believed, that "some," on the contrary, with a far different mind, went to the Pharisees. Quesnel considers them to represent the accusers of God's elect. "*Then the Chief Priests and the Pharisees gathered a council*," a formal meeting of the Sanhedrim, "*and said, What do we?*" what steps are we taking to prevent it? "*for this man doeth many miracles. If we leave Him alone all will believe on Him;*"

their latent envy bearing unwilling testimony, they confess the truth of the miracles, and the effect which must arise. "Lo, this is the heir, come, let us kill Him," is the thought in their hearts. It is, though they intend it not, a great meeting of the Sacred Council to acknowledge the Messiah, adding mysteriously, "*And the Romans will come and take away our place and nation.*" Thus were they bringing about the very object of their fears by the means they took to avoid it. "They feared to lose things temporal, and thought not of things eternal, and thus they lost both; the very things they would escape by thus doing, those things they escaped not because they did them[5]." Thus is it with every one who seeketh not in God; he loseth the world and he loseth God. "They feared where no fear was," because they feared not God, Who is alone worthy to be feared.

"*And one of them, named Caiaphas, being High Priest that year*," coinciding with the last mentioned, but impatient of question, "*said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not*" with Divine fulness of meaning, that one should be put to death lest all should perish. "*But this he spake not of himself*," not as he intended, with evil motives of envy and fear, "*but being High Priest that year, he prophesied*," there was a sacred meaning in his words beyond what he thought, "*that Jesus should die for the nation; and not for the nation only, but that the children of God that were scattered abroad*," like the ten tribes multiplying by tens innumerable, "*He should gather together in one*," that they may be one fold under one shepherd, that the twelve—the sacred nation—many as the stars of Heaven

[5] August. and Ludolph.

—may return unto that unity from whence they went forth. If Pharaoh, Nebuchadnezzar, and Balaam foretell things to come; much more is the High Priest of the Holy Nation in his office made prophetical and sacramental. If, in historical events and persons are traced beyond themselves meanings which are spiritual, mysterious, and divine; if even evil actions become typical; and evil spirits work God's glory; and to bad passions a tongue is given; they to whom are committed the oracles of God, though unfaithful to their trust, shall by their own unfaithfulness and beyond their thought fulfil them. That the public plea was but the veil of envy is evident; for they themselves instigated the unwilling Pilate to this charge; when he was satisfied to know that that Kingdom was spiritual. The meaning of Caiaphas was insincere, mean, and timid; the meaning of the Holy Ghost in his words was awful, mysterious, and divine.

"*Then, from that day forth, they took counsel together for to put Him to death.*" Many, indeed, had been the designs against His life, but from this time the purpose was formal, deliberate, and determined, under the usual plea by which martyrs and kings are slain,—that of public expediency. "*Jesus, therefore, walked no more openly among the Jews,*" i. e. at Jerusalem and in Judea; "*but departed from thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.*" To this it is added: "And the Jews' Passover was nigh at hand;" but a similar expression occurs on another occasion[6], when yet there were some months intervening after the previous narrative. And so it is here. The late series of events is this: He retires from Jerusalem to Bethabara; He then secretly returns to

[6] John vii. 2. "Now the Jews' feast of tabernacles was *at hand*."

Bethany;—and puts forth this most astonishing of all miracles to speak aloud of itself to Jerusalem;—while He departs for three or four months, preparing for His Crucifixion. His goodness had contended with their malice; they would have stoned Him for declaring Himself God; He retires from them, and in retiring leaves this miracle to tell them Who He was—and leaves them to consider it awhile—and then comes Himself to die for them. It is impossible not to think of this last miracle, thus received by them, in connexion with the Parable and the entreaty therein expressed to Abraham, that he would "send Lazarus" to the five brethren[7]; and the declaration, in the mouth of Abraham himself, that "neither will they be persuaded though one rose from the dead." For thus Lazarus had come from the grave to warn them, his brethren; living at Bethany, in the very neighbourhood of Jerusalem, he continued after he had been raised from the dead, to be a living witness, for a time, unto those who would not hear "Moses and the Prophets:" so much so, that, at the concourse of the Festival, many went from Jerusalem to Bethany, that they might see "not Jesus only, but also Lazarus, whom He had raised from the dead[8]." He Who will not allow men to suffer temptation above that they are able to withstand[9]; Who promises that as our days are so shall our strength be[10]; He would not leave them to this great trial of their faith without a Witness of Resurrection at the door.

This retirement of Christ to the wilderness represents, as in strong visible type, His spiritual dealings with His Church unto the end; He is thus, by the world without, rejected and driven away, and withdraws into the secret

[7] Luke xvi. 28.
[8] John xii. 9.
[9] 1 Cor. x. 13.
[10] Deut. xxxiii. 25.

wilderness of repentance, where the tumultuous noise of the world against Him reaches not, or serves to make His Presence more dear in that solitude; where with stillness in the heart of penitents He converses with them, in solemn thoughts, of approaching judgment, of death, and resurrection.

PART III

Last Journey from Galilee to Jerusalem

"My righteousness is near; my salvation is gone forth."

SECTION I

ORDER OF EVENTS

AFTER the last Passover St. John says that "Jesus walked in Galilee," for, "in Judea the Jews were seeking to kill Him[1];" and the circumstances which then occurred in Galilee for six months have been recorded by the other three Evangelists; while St John, entirely passing over this interval, proceeds, after the above-mentioned words, to what our Lord did at Jerusalem, at the Feast of Tabernacles. From that point in the history the narrative is for some time confined to the two last Evangelists; almost, indeed, to the end of the present volume; St. John adhering, as usual, to the circumstances that occurred in Judea and at Jerusalem; and St. Luke in Galilee and Samaria. St. Matthew and St. Mark are entirely silent at this period, after mentioning that, "when

[1] John vii. 1.

Jesus had finished these sayings," recorded in the former part of this volume, "He departed from Galilee, and came into the coasts of Judea beyond Jordan[2]," the very place which St. John afterwards speaks of as that of our Lord's retirement[3]. The difficulty in the arrangement arises chiefly from the uncertainty when the Seventy were sent forth, and at what time they returned, both of which St. Luke alone records; i. e. at what time in the narrative of St. John these passages from St. Luke should be inserted. There is no break in St. John's account alluding to any sojourn in Galilee or departure thither, but the incidents are what occurred in and near Jerusalem, at two Festivals, that of the Tabernacles and of the Dedication; from which he proceeds in unbroken continuation to the last Passover. In describing what occurred on the former occasion he proceeds to what took place at the latter, merely inserting incidentally the words, "And it was at Jerusalem the Feast of the Dedication[4]." But the interval between these two Festivals was more than two months; the former occurring in October and the latter in December; each being a festival of eight days' duration; and from the last of these to the Passover would be about four months. All that we ascertain from St. John is, that our Lord was at Jerusalem during these Festivals, in the autumn and in the winter; and that after the latter Festival, and before the raising of Lazarus, He retired to Bethabara, on the banks of the Jordan; and after that to Ephraim, a place nearer to Jerusalem. The course adopted in this volume has been to assign the whole of Part the Second to St. John's narrative, exclusively, with the exception of one short incident at Bethany from St.

[2] Matt. xix. 1. Mark x. 1. [3] John x. 40; xi. 54.
[4] John x. 22.

Luke[5];—supposing St. John to be the only Evangelist who gives any account of what occurred during this autumn and winter, and that our Lord continued, throughout that time, in or near Judea; while St. Luke's Gospel comes in now to carry us on to the end. The reasons for thus arranging it may be now explained.

It is the usual method with harmonists to introduce the sending forth of the Seventy before our Lord goes up to the Feast of Tabernacles; and their return to our Lord on His being again in Galilee, at the interval between these two Festivals. But the objection to this is, that His going up to the Feast of Tabernacles was "not openly, but, as it were, in secret;" whereas the Seventy were sent forth before Him, to prepare the way in a public manifestation on a solemn journey, as will hereafter be seen. Nor, again, can it be supposed, as some have suggested, that the sending forth of the Seventy took place, not immediately on leaving Galilee for the Feast of Tabernacles, but a short time previously to it, and that our Lord's retiring alone to Nazareth occurs during this short interval, after which He went up by Himself in secret. This arrangement too is not free from strong objection; for His brethren, in such a case would hardly have complained of His marked withdrawal and retirement, if He had so lately been sending forth seventy ambassadors before His face. And, indeed, when on that occasion our Lord tells His brethren that His "time is not yet fully come," He may allude to that His open and public departure from Galilee, which was to be, although not at that time. To this it may be added that it would be improbable that the Seventy themselves should have been absent from that Feast at Jerusalem; and still more, that

[5] Luke x. 38.

they should have been sent forth on an office which would necessarily have precluded their appearing there. And, indeed, the words of St. Luke, on their being sent forth, seem to indicate the mission of the Seventy to be but of short duration; and rather in a nearer attendance on our Lord's Person than a Ministry conducted in Galilee during His absence at Jerusalem; He "sent them two and two before His face into every city and place whither He Himself would come," as heralds preceding His own appearance at the places of His final journey; when He "steadfastly set His face" to meet the Crucifixion; when, throughout, "His face was as if He would go to Jerusalem;" when "He went through the cities and villages, teaching, and journeying toward Jerusalem[6]."

The next alternative adopted by some is this,—that the Seventy were both sent forth and also returned during our Lord's stay in Galilee, between the Feast of Tabernacles and that of the Dedication. But, in the first place, the time allowed by this arrangement is too limited for all these circumstances, with the accompanying chapters in St. Luke, being confined to about two months: secondly, there is no distinct mention of our Lord's return to Galilee at that time at all, but, on the contrary, St. Matthew and St. Mark, before the Feast of Tabernacles, speaking of His departure from Galilee into the coasts of Judea, seem rather to indicate that He was not at that time so soon returning: thirdly, although our Lord was present at this Feast of the Dedication, yet there was not that imperative legal call for His attendance, as that He should leave Galilee for that purpose, supposing Him to have been in Galilee, as there would have been for one of the three great Festivals; it does not seem probable that He would

[6] Luke x. 1; ix. 51. 53; xiii. 22.

have gone up all the way, and that with such solemn preparation to keep the Feast of Dedication as He would have done that of the Tabernacles[7].

But, more than all, it will appear, on consideration, that the sending forth of the Seventy, and all the circumstances attendant on that His last departure from Galilee, render it probable that it took place when His Ministry was now drawing to a close. In this case we have nothing, indeed, to explain what our Lord did in the interval between these two Festivals of the Tabernacles and the Dedication; but it might be observed that, when St. John speaks of His retiring to "the place beyond Jordan," after the latter festival, he says, He departed thither "again[8]," intimating, as it seems, that it was the place of His sojourn previous to that Feast. And this would be agreeable to St. Matthew and St. Mark, both of whom speak of His staying near Judea after leaving Galilee[9], while St. John seems to imply the same. With regard to the silence of the Evangelists as to what occurred during this our Lord's sojourn for two months in Judea, it is similar to the first opening of His Ministry, which appears to have been for six months in Judea, with very little mention of the circumstances[1]. In this manner, we may suppose, was our Lord completing His Ministry toward Jerusalem as He commenced it, on each occasion continuing in Judea, or on the banks of the Jordan, so far removed from Jerusalem as to escape the Jews; so near as to bring home to them the awful testimony of His Presence; in the very places in which John the Baptist had pointed Him out to them as the Lamb of God; taking His stand, as it were, or appeal,

[7] Deut. xvi. 16.
[8] See P. ii. § ix.
[9] Matt. xix. 1. Mark i.
[1] See Nativity, pp. 337, 338.

as our Lord did to the Pharisees, on that testimony of John. And further, when, after the raising of Lazarus, St. John speaks of His "continuing" with His disciples at Ephraim, this expression must be supposed not to contradict a further movement into Galilee; the expression is used of His "continuing" in Galilee, when His brethren went up to the Feast, which continuance was but of short duration; add to which, it is evident that He must have gone much further from Jerusalem before His last journey; for a mere movement from Ephraim to Jerusalem would not be a passing through Jericho, with all those circumstances which attended His going up to the Passover; but must have been from elsewhere. St. John's words, indeed, are, "He continued there," i. e. at Ephraim, "with His disciples," to which he adds, "and the Jews' Passover *was nigh at hand;*" which might appear, at first sight, not to allow of an interval of four months in Galilee; but it is remarkable, as has been already observed, that there is a singular coincidence to support this; for the same expression, "now the Jews' Feast of Tabernacles *was nigh at hand*[2]," occurs on a former occasion, when there intervenes a stay of six months in Galilee. In both cases the words seem prospective and introducing a new subject, not as referring to the previous verse.

Another arrangement has been suggested to the writer by a friend, which is, to extend all these chapters of St. Luke over the whole period from the Feast of Tabernacles to the Crucifixion, by supposing the Seventy sent forth a little before the Feast of Tabernacles; and the events in St. Luke to chapter xiii. 22, to occur before the Dedication; and the rest on our Lord's coming to Galilee

[2] John vii. 2.

again after that time; thus differing from the former in making two returns to Galilee between the Feast of Tabernacles and the Passover. This is not improbable, but the data—the intimations of such change of place—are too slight, are indeed none at all, though easily conceived and imagined, to support this more complicate arrangement. For the fact is, that there is no intimation whatever of our Lord's being in Galilee during these six or eight last months of His Ministry, except from St. Luke's Gospel; and from the circumstance of the narrative of his Gospel being apparently situated there; and therefore, in this absence of any distinct mention, it is more easy to infer one return from Jerusalem to Galilee during that period than two. Add to which that these expressions, which from time to time occur in St. Luke respecting our Lord's movements, are in some degree peculiar, unlike any other in either of the Gospels, on account of the more open and public manifestation, than to allow us to suppose them applicable to two journeys of the same kind. Their character, like the public Kingly entrance into Jerusalem with which they close, is such as scarce admits of repetition. In every thing else, every other movement of our Lord, there is a retiring from persecution and manifestation; in this, a meeting it openly. Observe the effect it had on men's minds, that "they thought the kingdom of God would immediately appear[3]," from the manner and accompaniments of this journey, as St. Matthew and St. Mark also come in to describe it. "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid[4]." And, what is very remarkable, and of the same character, we find in all this

[3] Luke xix. 11. [4] Mark x. 32.

journey, and the chapters connected with it, no single instance of what had been our Lord's invariable rule before, to charge them that they should not make known His miracles and Godhead.

But if we place our Lord's final departure from Galilee after the Feast of the Dedication, we shall avoid all the difficulties alluded to; and the period of time between that and the Crucifixion is considerable, and sufficient to allow for all the circumstances, being at any calculation a space of about four months: the character of our Lord's leaving with the Seventy going before Him, with the circuit of the cities in Galilee, Samaria, and Judea, appears from several circumstances, as if it were on the near approach of the Crucifixion; the nature of the parables and injunctions, and many incidental expressions partake of this tone, with the peculiar character of St. Luke's Gospel, which is that of Sacrifice; the Prodigal son, the good Samaritan, and it may be added, the awful parable of Lazarus in Abraham's bosom; all derive additional force from their position and these circumstances. It is, evidently, remarkably public and open throughout, as His last journey would be when the time approached; it was, it appears from many circumstances, through Samaria[5]; that His purpose of going up to Jerusalem was manifest as He went from place to place[6]; that as He went He taught through cities and villages, and "made His journey[7]" as one advancing with an object before Him; and that there was a fixed determination in our Lord's manner which astonished His disciples, so that they followed Him trembling. Add to which that the expression made use of to Pilate[8], "He stirreth up the

[5] Luke xvii. 11; ix. 52.
[6] Luke ix. 51.
[7] Luke xiii. 22.
[8] Luke xxiii. 5.

people, teaching throughout all Jewry, beginning from Galilee to this place," seems rather to refer to what had just taken place than to what had happened four months before. The tone of final preparation does indeed thus extend over some space; but we find even for some months previous to this time, ever since the Confession of St. Peter and the Transfiguration, that His approaching Death and Passion was the constant reiterated subject of our Lord's teaching in Galilee; and therefore it is quite consistent with this to suppose that the last four months, on His final taking leave of Galilee, were strongly characterized with this preparation for His approaching sufferings.

It is true, indeed, that this arrangement comprises a great portion of St. Luke's Gospel in this late period of our Lord's Ministry; but this is similar to what we find in St. John's Gospel, and indeed in the other two. Add to which the writer is convinced that St. Luke, even less than the other Evangelists, adheres to the order of time; and therefore it is impossible to arrange an accurate harmony, except by conjecture; all that can be done is to leave the series of events much as we find them, only observing that there is throughout an evidence of a last and formal journey alluded to continually, which must be this last with the Seventy preceding, or the "Messengers before His face," on His journey made towards Jerusalem. And this journey is through Samaria, in distinction from that, "by the farther side of Jordan," which St. Matthew and St. Mark allude to, and which probably took place on going up to the Feast of Tabernacles.

The Mission of the Seventy, as it is alone found in this Gospel, so is it the great basis, or as it were outline,

to which he continually recurs during this period, filling up the narrative with incidents or discourses of a like character. And there are great reasons for rendering this natural and probable. St. Luke is supposed to have been himself one of these Seventy, as Origen[9] and Epiphanius[1] mention. Now as St. John, who was known unto Caiaphas the High Priest, from that circumstance, had, humanly speaking, more personal knowledge of what occurred to our Lord at Jerusalem, and with reference to the Chief Priests, and therefore makes such the whole staple of His Gospel, dwelling exclusively on those parts of our Lord's history which the other Evangelists pass over in silence; so in like manner St. Luke, coming at this time into nearer communication with our Lord in Galilee, makes this the chief part of his memoirs, introducing repeatedly some reference to the Mission of the Seventy, which no other Evangelist had spoken of, and interweaving in those memoirs incidents and sayings of our Lord's, as they arise in connexion of subject or thought to his mind, which he heard from those who were "from the beginning eye-witnesses and ministers." The fact is, we think too much of the order of time, it is convenient, and interesting, but it does not follow that, with an Inspired Teacher, such would have any weight. Time is an accident of mortality. Too much attention to such arrangement is beneath the Majesty of Scripture. Therefore in this we have little guidance in Patristic Divinity. It is remarkable, that a student of the Gospels would perhaps on no other occasion refer to modern expositors and interpreters, except on the subject of harmonizing: but on this subject he would have hardly any other guides.

[9] De Rect. Fid. p. 8.

[1] Hær. lib. i. xx. 4.

There are other reasons that render it probable that the Mission of the Seventy was at this period, later than that to which it is usually assigned; inasmuch as it was, more especially to the Gentiles, not openly and expressly so, but with this latent intention. And it seems naturally to occur at this time after St. John's statement of the Jews rejecting Christ, and of His withdrawing from them; "since ye deem yourselves unworthy of eternal life we turn to the Gentiles." Though of course the sending forth of the Seventy for the Gentiles, like that of the Twelve to the Jews before, was rather by anticipation and preparation, than for accomplishing in any adequate manner the object of their mission before the descent of the Holy Ghost. The subject itself naturally becomes the leading one in St. Luke, the Evangelist of the Gentiles, the fellow-labourer of St. Paul.

The order of history therefore in St. Luke would be this,—after the Transfiguration, he is mentioning in the ninth chapter a private discourse in the house at Capernaum, and there speaking of a question of St. John, he naturally introduces another circumstance with regard to that disciple, on our Lord's last journey to Jerusalem; adding, by the way, one or two answers of our Lord which might have occurred on that same journey, but St. Matthew introduces long before[2]. And as he had there spoken of messengers sent before His face in that His last journey, he now explains at the beginning of the tenth chapter who those Messengers were; beginning his account with the expression, "after these things," referring thereby either to those incidents he had just spoken of, or to the leading subject at the head of the former chapter, the sending forth of the Twelve with like powers. There-

[2] See Ministry, 2nd Year, p. 268.

fore, from the middle of the ninth chapter in St. Luke to the end of the nineteenth, we have the recurring mention of this last journey from Galilee to Jerusalem: with numerous other circumstances introduced by the way; to which we may apply St. Augustin's words concerning St. Luke's Gospel generally, that "he selected from all matters the subjects of his narrative, introducing such as he judged fitting and suitable, and sufficient for fulfilling the duty of his dispensation[3]." Many of the circumstances mentioned in these chapters have been already introduced in the previous year[4], many have no reference to this period, but are here left, from there appearing no evidence where else they should be introduced. All the passages taken together imply that, on this journey, He sent messengers before His face toward Jerusalem[5], that these messengers were the Seventy[6], that He continued thus advancing from village to village, and that these were villages of Galilee[7], that it was in the same manner through the midst of Samaria also[8], that the Seventy preceded Him and returned to Him. And that this may have continued through parts of Judea also, when the account is joined with St. Matthew and St. Mark[9]. Maldonatus indeed, and Cornelius, suppose the Mission of the Seventy to have been in Judea altogether, but with little to support such an opinion. It seems founded merely on Luke ix. 51, which is evidently out of order of time: every thing is opposed to it, and the appeal to those cities of Galilee, Chorazin, Bethsaida, and Capernaum, which occur in the instructions to the Seventy, is alone conclusive.

[3] De Cons. Ev. iv. 9.
[4] See Ministry, 2nd Year, p. 175.
[5] Luke ix. 51. 53.
[6] Luke x. 1.
[7] Luke xiii. 22. 31.
[8] Luke xvii. 11 with ix. 52.
[9] Matt. xix. Mark x. 1.

Of the Gospels, it is true, as of all the works of God, that "though a man labour to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it[1]." The Holy Scriptures in this respect perfectly resemble nature, in which we are not allowed to find out the exact order and harmony of things, and how they mutually fall in with and support each other, although to a certain extent we are allowed to trace it. Yet the very inquiry itself is profitable: "this travail hath God given to the sons of men to be exercised therewith[2]." "Curis acuens mortalia corda."

SECTION II

THE SEVENTY SENT FORTH

"*After these things the Lord appointed others also*," beside those Twelve of whose Mission St. Luke had been lately speaking,—"*Seventy; and sent them two and two before His face into every city and place whither He Himself was about to come*" (Luke). "Before His face," because it was now to be before the more open manifestation of Himself. This differs from the Twelve in that they are to go forward to precede His own coming; and that they are not expressly confined to "the lost sheep of the house of Israel." It does not appear to have been said to them as it had been to the Twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not[3]." Whereas to the Twelve, it had been said, "Ye shall not have gone over the cities of Israel, till the Son

[1] Eccles. viii. 16, 17. [2] Eccles. i. 13. [3] Matt. x. 5. 23.

of Man be come." And the Transfiguration was in some sense the Son of Man's coming in His kingdom. The going before His face is as it were fulfilling the office of the holy Baptist. The mantle of Elias had fallen upon them. The martyrdom of John had brought forth seventy-fold; the sevenfold power of the Spirit, going forth through the world till Christ should come. For "they too, in like manner, shall not have gone over the cities of 'the spiritual' Israel, till the Son of Man be come." They go forth in token of His Church among the Gentiles preparing for His own final advent. The Seventy are sent forth to bring in the Gentiles; the Twelve the Jews; for Twelve has always a reference to the Twelve tribes[4]; whereas the Ten is the multiplying of the world, the multitudes brought in to the hallowed Seven, the people of the world sanctified; the twelve tribes multiplied by six; the Law extended, the ten commandments multiplied by the sevenfold graces of the Spirit. Thus in the miracles of the loaves, the twelve baskets of the fragments is usually supposed to connect that miracle with the Jews; and the seven baskets the latter miracle with the Gentiles. Thus after Twelve Patriarchs in Israel, we have Seventy souls going down into Egypt; the Twelve fountains in Elim water the Seventy palm-trees there. It is from Jethro, coming with his wife and sons, a Gentile and not of Israel, that Moses appoints the Seventy. The Hebrew Scriptures are rendered into Greek by the Seventy, and are called the Septuagint. Thus St. Cyril says, "As God had made known by the Prophets that the Gospel would embrace not Israel only, but also the Gentiles, therefore after the twelve Apostles, there were other Seventy-two appointed by Christ." And St. Augustin,

[4] See Ministry, 2nd Year, pp. 54, 55.

that, "As in twenty-four hours the whole world is enlightened by the Sun, so the mystery of the world being enlightened through the Gospel of the Trinity is intimated by the Seventy-two disciples[5]." The Vulgate and many ancient writers read Seventy-two: but many Seventy, as St. Irenæus, Clement, Ambrose, Jerome. Probably the round number in all the cases implies Seventy-two. Thus Christ, with the Twelve, and the Seventy represents the three orders of Bishops, Priests, and Deacons, as St. Ignatius observes[6]; as also the High Priest, with the Sacerdotal order and Levites under the Law. They are as always sent forth two and two, as Moses and Aaron, Joshua and Caleb, Paul and Barnabas[7]. "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow[8]."

"*He said therefore unto them, The harvest indeed* is *great, but the labourers* are *few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest*" (Luke). Here, as in the same words on sending forth the Twelve, we see the origin and appointment of our Ember weeks. He takes us into union with Himself for the communication of His gifts; He made us without our aid; He redeems us not without co-operation on our part. "*Go forth; behold, I send you as lambs in the midst of wolves*[9]." The words are remarkable in the continuation, containing as often the highest mysterious doctrine; "Pray ye the Lord of the harvest that He would send;" and then, "Behold, I send." As showing that He Who sends them is Himself the Lord of the harvest, to Whom they pray in Heaven, "the Son of

[5] Quæs. Evan. lib. ii. 14. [6] Epist. ad Smyr.
[7] See Holy Week, p. 32. Ministry, 2nd Year, p. 317.
[8] Eccles. iv. 9. [9] Ministry, 2nd Year, pp. 324, 325.

Man, Who is in Heaven." He sends them to prepare the way before He Himself comes; He is Himself the First and the Last, the Beginning and the End. There is a force also upon the word "I;" it is My Mission: this is your confidence and protection. In the Revelation it is the Lamb that leadeth them unto the living fountains; so after His example, His Pastors must be as "lambs" also; and their strength will depend on this resemblance, for it is "the Lamb that overcometh." And as carrying out this absence of worldly powers, it is added, "*Carry neither purse, nor scrip, nor shoes*[1]. *And salute no man by the way.*" As Elisha says to Gehazi, "Gird up thy loins; if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff on the face of the child[2]." A beautiful and proverbial form of expression, intimating that they who would bear the Cross of Christ to recover a dead world, must not be distracted by vain civilities in the way.

"*And into whatsoever house ye enter, first say, Peace to this house!*" Salute no man by the way, but, as St. Matthew says, "into whatsoever house ye enter, salute it;" keep your salutation of peace for those unto whom ye go in the mission of Christ. "*And if the son of peace be there, your peace shall rest upon it*"—on that house for his sake; or it may be "upon him," upon that man of peace unknown to us, for his life is hid with Christ in God. Or, "the Son of peace" may signify Christ Himself, which would in effect be the same, for wherever the son of peace is, there is Christ, Who is our Peace. To every house into which they enter, is the declaration of Peace to be made; for it is not in man to know whether the Son of peace be there, which the Great Day only can

[1] See Ministry, 2nd Year, pp. 319. 321. [2] 2 Kings iv. 29.

make known. "*If not,*" if he be not there, "*it shall turn to you again*[3]"—it shall be restored into your own bosom. "*And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire.*" Another proverb sanctified to Divine use, and which occurs in St. Matthew, after the former command of not taking "purse or scrip." "*Go not from house to house.*" These last words are an explanation of the foregoing "in the same house remain." What they give you for support is due to the Ministers of Christ, for little is all they can return for the gift of Divine peace: but do not on that account make your service a pretext for seeking places of more abundant welcome. They who pass from one preferment in the Church to another for the sake of gain, must come most fully and closely under this precept. Into no house which they enter could they convey peace who thus come into it. Such are rather priests of the unrighteous Mammon than Ministers of God, who must enter by Christ the Door in poverty of Spirit,—in the spirit of poverty bringing with them the exceeding great riches of Evangelical Peace.

"*And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein;*" ever combining like your Master bodily with spiritual charities[4]; "*and say unto them, The kingdom of God is come nigh unto you.*" This is the Gospel trump, like the voice of the Archangel, from the herald, the Baptist, unto the end: good or ill unspeakable hath overtaken you; "the kingdom is at hand." "Behold, I come quickly." "It is come nigh unto you,"—the tabernacle of God come from Heaven; the very door is close to

[3] See Ministry, 2nd Year, p. 322.
[4] See Ministry, 2nd Year, p. 319.

you, and you have but to enter therein. "The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven, to bring down Christ from above? Or, Who shall descend into the deep, to bring up Christ again from the dead? But what saith it? The word is nigh thee, in thy mouth, and in thy heart[5]." It is nigh thee for salvation, and for judgment. "*But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same.*" There is a hidden wisdom revealed in secret to the good, but there is a wisdom which "crieth without," which "uttereth her voice in the streets[6]," even as Jonas in the streets of Nineveh. "*And say, Even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this,*"—"And they, whether they will hear, or whether they will forbear, yet shall know[7];" be ye sure—"*that the kingdom of God is come nigh unto you.*" Ye say, "We will be as the Heathen[8]," but ye cannot be as they. "*But I say unto you, That for Sodom on the day of judgment it will be more tolerable than for that city*[9]." The men of Sodom sinned against the God of Nature and against Angels; the Jews against the God of Grace and against Christ Himself: but the Jews against Christ in His humiliation, and as the Son of Man; evil Christians against Christ glorified also, and against the Son of God in Christ.

The former words are found in St. Matthew and St. Mark on the sending forth of the Twelve; the denunciations of woe that follow on the three cities of Galilee occur in St. Matthew only, on another occasion,—that

[5] Rom. x. 6. 8
[6] Prov. i. 20
[7] Ezek. ii. 5.
[8] Ezek. xx. 32.
[9] Ministry, 2nd Year, p. 322.

passionate appeal which our Lord makes to those cities, after the two disciples from St. John had come to him[10]. "*Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*" "Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee, for they will not hearken unto Me[1]." "*But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to Heaven, shalt be thrust down to Hell:*" the more thou exaltest thyself, the more shalt thou be abased; the corresponding clause respecting Sodom being here omitted, on account of a similar declaration just before.

"*He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me*[2]." That we may not suppose those awful expressions addressed to Capernaum alone, and those cities of Galilee in which our Lord Himself preached, the whole is summed up in this last verse, carrying on the testimony of Christ unto the end of the world. His Presence, which is guaranteed unto the end for consolation and peace to the faithful, has also the same warranty for witness and judgment to the impenitent. "It is one and the same truth," says Quesnel, "which is in the Father, by His essence; in the Son, by His eternal generation; in the Apostles by Divine, in the Bishops by Apostolical tradition. The pastoral authority, which, as well as the truth, has God Himself for its fountain, is communicated to the Son by the mission of His Father,

[10] Ministry, 2nd Year, pp 122. 124. [1] Ezek. iii. 6, 7.
[2] See p. 130. Ministry, 2nd Year, pp. 329, 330.

in His Incarnation; to the Apostles by the mission of the Son; and to the Bishops by succession [3]."

SECTION III

THE SEVENTY RETURN

As St. Luke, in the previous chapter, described the going forth of the Twelve, and immediately subjoined their return, so now he proceeds to mention the return of the Seventy; but after what interval of time it took place does not appear. They would probably not all return at the same time; and this may account for so long a period wherein our Lord seems to be "making His journey," while from time to time they returned to Him from "every city and place whither He Himself would come." It was, as with the Twelve, a sort of exercise or preparation for their ministry to be carried out after they had been "endued with power from on high." "*And the Seventy returned with joy,*" with some degree of self-complacency at the effects of their ministry in so good a work, "*saying, Lord, even the devils are subject unto us in Thy Name*" (Luke). It is not distinctly mentioned that our Lord had given them authority to cast out devils; but it had been given to the Twelve, together with that of healing diseases [4]; and here our Lord had said, "Heal the sick," though the power to do so is not specified. Or their surprise may arise from Christ not having mentioned that power.

[3] On St. Luke, chap. x.

[4] Chap. ix. 1.

"*And He said unto them, I beheld Satan as lightning from Heaven fallen,*" i.e. with sudden, and rapid, and overwhelming fall. I recognize the token of his overthrow. When, as St. Cyril says, "he that was worshipped by all men before Christ's coming shall be trodden under foot." The figure is perhaps that of Isaiah, "How art thou fallen from Heaven, O Lucifer, son of the morning[5];" and as carried on in the Revelation, "I saw a star fall from Heaven unto the earth;" and again, "I heard a loud voice saying in Heaven, Now is come salvation, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down. Therefore rejoice, ye Heavens[6]!" With a similar figure it is said, "Thou that art exalted to Heaven shalt be thrust down to Hell." But in this case the figure derives force from the literal truth it contains, beyond any figure or metaphor. Our Lord's words, while they express deep mysteries and doctrine, contain often in addition some practical lesson of correction for those around Him. Thus many of the Fathers consider the words a warning against pride; the disciples were tempted to exaltation because devils were subject to them, they are told that the author of pride fell from Heaven[7]. There is a right subject of rejoicing that your names are written in Heaven, but even from Heaven Satan fell. "There is no security," saith St. Bernard, "neither in Heaven, nor in Paradise, much less in the world. For in Heaven the Angels fell in the presence of Divinity. Adam in Paradise, from the place of pleasure. Judas in the world, from the school of Christ. Let no one, therefore, flatter himself for the place

[5] Isa. xiv. 12. [6] Rev. ix. 1; xii. 10. 12.

[7] Greg. Mor. xxiii. 7. Ambrose de Fug. Sæc. Jer. lib. ii. Con. Jovin. Cyp. de Jejun. Chr.

he holds. For it is not the place that sanctifies men, but men the place[8]."

In continuation with the last saying it is added, "*Behold, I give you the power*," or the authority, as it is literally, "*of treading on scorpions*," "*the* power" (with the article) as that foretold of the Prophets, "*and over all the power of the enemy; and nothing shall by any means hurt you.*" The expression is remarkable, as true both in the literal and the spiritual sense, as is the case with the figurative language of Scripture; for, on the same gift in St. Mark being more fully confirmed after the Resurrection, it is, "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them[9];" of which St. Paul was afterwards an instance at Melita[1]. Yet doubtless it has a spiritual interpretation, in that Christ, through His Ministers, thus in part carries on the fulfilment of the prophecy, that He shall "bruise the serpent's head." In this sense the word "scorpions" occurs in the Revelation, when, after the star falling from Heaven, from the bottomless pit "there came locusts upon the earth; and unto them was given power, as the scorpions of the earth have power, and it was commanded them that they should hurt —only those men which have not the seal of God on their foreheads[2]." Thus "the weaned child," the little one of Christ, "shall put his hand on the cockatrice' den; they shall not hurt nor destroy in all My holy mountain[3]." Thus the bite of the fiery serpent shall not harm them that look unto Christ Crucified[4]. "*But in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven.*" For many will

[8] Serm. De Lig. Fœn. Stip.
[1] Acts xxviii. 5.
[3] Isa. xi. 8, 9.
[9] Mark xvi. 17.
[2] Rev. ix. 3.
[4] See Resurrection, p. 365.

be at last rejected who have cast out devils in Christ's name[5]. Yet even that joy must be with trembling, for our names may be blotted out of that book in which they are written by Christ's blood[6]. There is indeed a Book indelible in Heaven[7], which is the secret election and predestination of God irreversible, which is the strong foundation of eternity; and we have reason to rejoice so far as we have reason to hope that our names are there; and this will depend on our growth in grace and the love of God shed abroad in the heart. "Seek not," says Chrysostom[8], "for signs, but for health of soul. If thou wouldst work miracles, cast out the evil spirit from within thee by repentance, and thou hast wrought the greatest of all." This, therefore, is the genuine subject of a Christian's rejoicing, that he is enrolled as a citizen of Heaven, being made by Baptism an heir of the kingdom. Afflictions, infirmities, and distresses for Christ's sake bring out in more glowing characters that name written in Heaven; even as darkness on earth shows more brightly the starry characters that are inscribed on the dome above our heads. Hence this rejoicing is almost always in Scripture connected with tribulation. "Rejoice and leap for joy," when persecuted and afflicted, for great is your reward in Heaven.

"*In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.*" These words were perhaps spoken as our Lord's manner was, raising up His eyes to Heaven; and then "turning to His disciples," as the words occur in

[5] Matt. vii. 22. [6] Exod. xxxii. 33. Rev. iii. 5.
[7] Rev. xiii. 8. [8] Hom. in Matt. xxiii.

many copies, descriptive of the necessary change in our Lord's manner, He adds: "*All things are delivered to Me of My Father: and no man knoweth Who the Son is but the Father; and Who the Father is, but the Son, and* he *to whom the Son will reveal him*[9]." "All things are delivered unto Me:" this is the Incarnation. He speaks not of His Divine essence and attributes, as delivered unto Him by the Father, and communicated unto Him by Divine generation; but of the powers given unto Him as Man by the Father in this dispensation for the salvation of mankind. Thus St. Hilary[1], Chrysostom[2], St. Ambrose[3] explain it. "After man had sinned," says St. Athanasius, "and fallen, and all things by his fall were disturbed, death prevailed from Adam unto Christ, earth was given over to the curse, Hell opened, Paradise closed, Heaven opposed, and at length, the whole man being corrupted and perishing, the devil would have prevailed against us; then gave He mankind unto Him, that the Word might be made flesh, and in all things might restore that flesh which He had assumed. For to Him were they delivered, as to the Physician Who might heal the bite of the serpent; as the Life which might quicken the dead; as the Light, that He might lighten the darkness; as the Reason, that He might repair the rational powers[4]."

"*And He turned Him unto the disciples, and privately said, Blessed* are *the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen* them; *and to hear those things which ye hear, and have not heard* them" (Luke). The same passage occurs in St.

[9] See Ministry, 2nd Year, pp. 126, 127.
[2] In Matt. Hom. xxxix.
[1] De Trin. lib. 6.
[3] De Spir. Sanct. c. 12.
[4] Serm. iv. contra Arian. apud Cor. Lap.

Matthew, on our Lord's explaining the parables to His disciples; here it seems to refer to His visible Church on earth, as now set forth by the casting out of devils; for, "If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you." It is in St. Matthew "prophets and righteous men" who are spoken of, but here "prophets and kings;" and the difference seems to be in the application, the righteous men desired that knowledge of mysteries; the kings, to see Christ's visible kingdom. In either case they beheld Christ in desire and hope; but these with bodily eyes [5]. But more than with bodily eyes, with eyes spiritual, with the seeing eye which God gives [6] to behold the King in His beauty. The Jews beheld Him, but with "eyes that saw not," because they had neither faith nor love; they saw Him without form or comeliness, and with no beauty that they would desire Him; but, where faith and love is, far better shall we behold Him now, though removed from sight. Blessed indeed are they, for all degrees of grace now, and all degrees of bliss and glory hereafter, will depend upon those eyes with which we are able to behold the Son of God.

SECTION IV

THE PARABLE OF THE GOOD SAMARITAN

It is not very obvious how the ensuing discourse with the Scribe is connected in any way with the foregoing, either in time, place, or subject. It may have occurred on this solemn journey to Jerusalem, and when our Lord was in the neighbourhood of Jericho, for the scene of the parable

[5] See Ministry, 2nd Year, p. 240. [6] Prov. xx. 12.

is laid there; and that some latent envy had been created by His having come through Samaria, to which the good Samaritan introduced might refer. And the ensuing incident, attached to this parable in St. Luke [7], may have occurred in the same progress to Jerusalem, when they came to Bethany, the village of Mary and Martha. Or the connexion may be this in the mind of the Evangelist, —our Lord had said that the Prophets and Kings had desired to see this manifestation of His Kingdom: and the Evangelist now proceeds to show how it all had in fact been mysteriously contained in the Old commandment of Divine Love, as it had been given to those Prophets and Kings; that the New dispensation which they desired was not independent of the Old, which they had received. For the Scribe's question may seem to be this: "Master, if Israel is not to have for its inheritance this temporal Canaan, how is an Israelite to secure that eternal inheritance of which Thou teachest? Is Moses set aside?"

"*And, behold,*" on one occasion, "*a certain Lawyer stood up,*" as if in a formal manner before the assembled people, "*tempting Him, and saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou?*" (Luke). Emphatic and memorable words, "What is written? How readest thou?" It is that searching Word of God which trieth the reins, and which will come forth at the last Day, when Moses and the Law, and, we may add, the Gospels themselves, will be the Accusers; and, therefore, they are now the best remedy against self-deceit; the lantern to the self-bewildering conscience. We must observe that it is our Lord Himself Who refers to the written Word; and, instead of speaking of Himself, He points, and draws out,

[7] See Pt. ii. § x.

and explains what is written, pressing it home upon the heart, so as not to be evaded. "*And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, This do, and thou shalt live,*" i. e. "thou shalt have the true life which is in God[8]." "*But he, wishing to justify himself, said unto Jesus, And who is my neighbour?*" "Ye are they," said our Lord, "which justify yourselves before men, but God knoweth your hearts[9]." And so it is now shown; the question is foiled, the net broken, the Scribe in his own snare; our Lord, as usual, holds up the mirror wherein he himself is seen; and he is self-condemned; for how could he love his neighbour when he did not even know who his neighbour was? And, "if he loved not his brother whom he had seen, how could he love God whom he had not seen[1]?"

This incident very much resembles two others in the Gospels, but the similarity is found in different parts of it. This Lawyer's question, "What shall I do to inherit eternal life?" is the same as that of the Ruler, or rich young man, which afterwards occurs. As in Greece, the great question put to the philosophers was, "What is the Chief Good?" which met with such variety of replies; in the Sacred Nation the inquiry was of the great Law, and of eternal life. The questions are both similar too in that, not uncommon, appearance of self-deception in their asking the way of a guide, when that path of duty which lies immediately before them is set aside; and they are, therefore, similar in meeting with the same reply from our Lord: both are referred to the Law, which they already

[8] See Holy Week, Pt. ii. § viii.

[9] Luke xvi. 15.

[1] 1 John iv. 20.

had; both to the same duties, the first and second table in that Law—the love of God, and the love of man; in both the proof is made to depend upon the latter of these two; the one having the parable of the good Samaritan set before him; the other the precept of giving his goods to the poor. Both were, under a different aspect, referred to the same precept, as the test of the love of our neighbour, without which the love of God cannot exist: but both with a peculiarity in the reply as suited to each; the compassionate Samaritan, as contrasted with the Priest and the Levite, is given for a pattern as corrective of the Pharisaical pride of the Scribe; the selling of his goods, to follow Christ, is commanded as the peculiar remedy suited to the covetousness of the Young Ruler. In all this there is a remarkable similarity, both in the question and in the reply arising out of it, with a difference singularly interesting and instructive, as suited to the peculiar case of each. The attitude of one who "stood up and asked, tempting Him;" and that of the other, who "came running" to Him, "and kneeling," may serve to represent a strong difference in the dispositions and intentions of the two; and they are treated accordingly.

The other circumstance with which it has some points of resemblance is that mentioned by St. Matthew and St. Mark as taking place during our Lord's last teaching in the Temple. It is similar, in being put by "a Lawyer tempting Him;" and that the reply turns on the same statement of the first and great, and of the second commandment in the Law; as being the Love of God and of our neighbour. But there the question of the Scribe is not of inheriting eternal life, but of the first and great commandment in the Law. And the answer there given is not by the Scribe himself, but by our Lord, and is

heartily approved of by the Scribe, who is said, in consequence, not to be far from the Kingdom of God. Whereas here the answer seems to be met by the Scribe with a different spirit. It would appear, from the circumstance of the Scribe here mentioning these two great commandments in the very same words by which our Lord afterwards describes them, in a manner approved of by the Scribe, that this description was known among them, but probably enveloped and obscured with many other superstitious traditionary statements. For it is remarkable that the very beautiful description there given by our Lord of the first commandment, is here previously given by a Scribe himself, as the great requisite for everlasting life. It would seem, therefore, as if our Lord rather stamped this with his own appropriation and approval, rather than put it forward Himself as any thing new of itself. For it must be remembered that the incomparable weight of our Lord's precepts does not consist so much in the fact of their having been first promulgated by Him, as in that they have received His own Divine sanction. Many may have been parables, proverbs, or precepts before in use, but which have obtained a value altogether new and inestimable by the altered significancy and importance they have derived from the sanctification of His adoption. It is this which has given them, if not their intrinsic worth, yet our knowledge of that worth.

"*And Jesus answered,*" or, rather, took up the subject, "*and said, A certain* man *was going down from Jerusalem to Jericho; and,*" on that rocky and desolate road, "the wilderness that goeth up from Jericho[2]," he "*fell among thieves, which stripped him,*" made him utterly bare, "*and*

[2] Josh. xvi. 1.

wounded him, *leaving* him *half dead. And by chance there came down a certain Priest that way,*" returning from the Holy City, and perhaps from fulfilling his services in the Temple, to the dwelling-place of the Priests at Jericho. "*And when he saw him,*" thus cast helpless on the road, withdrawing from the contemplation of an object so pitiful, "*he passed by on the other side.*"

"*And likewise a Levite, when he was at the place, came and looked on him;*" being so far better than the Priest that he came near to him, with half stirrings of compassion; but selfishness prevailed, "*and*" he too "*passed by on the other side.*" Such was a type of the Scribes and Pharisees, who kept not that Law of which they boasted, and, therefore, understood it not, but left it to the alien, who thus picked up that golden key that openeth the kingdom, which they had cast away on the road.

"*But a certain Samaritan, as he journeyed,*" who being on a journey, and far from home, had less leisure for objects by the way, yet he "*came unto him; and when he saw him, had compassion on him*"—covered him all over, first of all, with that Divine robe wrought in the heart itself, which is charity. The Priest saw only; the Levite saw, and came near; the Samaritan saw, and came near, and pitied. "*And* he *went to him, and bound up his wounds, pouring in,*" or pouring also on them, "*oil and wine,*" sparing nothing that he had with him, however costly. One might have expected the reading to have been, "bound up his wounds," and "poured the oil and wine into his mouth," but, nothing of this kind being suggested by Ancient Commentators, it is obvious that they recognized such as the usual treatment of wounds, and in the Prophet we read of wounds, that "they have not

been closed, neither bound up, neither mollified with ointment[3]." "*And* he *set him on his own beast*," walking himself on foot, "*and brought him to an Inn, and took care of him*," tending him with his own hands as long as he continued there. "*And on the morrow, when he departed*," on the journey whereon he was engaged, "*he took out two pence, and gave* them *to the host, and said unto him, Take care of him;*" be thou to him as I have been, and in my stead; "*and whatsoever thou spendest more, when I come again I will repay thee.*" Blessed words of promise from one who doeth so liberally where he oweth not; to spend on thy account is to have treasure indeed, and thou takest that which is done unto the wounded man as done unto thyself, saying, "I will repay."

"*Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.*" The wounded man was probably one of Jerusalem, or a Jew, and therefore strictly a neighbour to the Priest and Levite, in the sense which the Scribe by his question first wished to intimate. But which, now, of these three understood best what thou wishest to know? The good Samaritan was his neighbour: neighbour is a correlative term; and the meaning is, which acted as a neighbour, recognized the true love of one's neighbour, and is to be imitated as understanding and keeping this law of loving one's neighbour. It is he who made no distinction of religion, or country, or friendship, to straighten his compassions. In thyself, then, is this law of love; not dependent on external distinction; be as the good Samaritan, who is a neighbour to every one,

[3] Isa. i. 6.

by making every one a neighbour unto himself,—by compassion and kindness.

Of the fuller meaning and mystical import of this parable the writer has elsewhere spoken[4]. There is no subject of interpretation on which there is such a consent of the Fathers as to the mystery of the Incarnation contained in this parable; and to the lesson lying under it all, "that ye should do as I have done to you." Man in Adam going down—descending ever more and more from Paradise, where the presence of God was and the vision of peace—to Jericho, the city under the curse, which lies below in the plain, and which is, by interpretation, the moon, as the emblem of mortality and mutability; and falling into the hands of those spirits of darkness,—of him who "was a murderer from the beginning,"—which have stripped him of the raiment of innocence and immortality, defaced in him the image of the living God, and thus left him half dead, with sense to know his condition, but not to recover from it. And Aaron and Moses, the Law and the Prophets, come and stand over him and bear witness to his condition, but pass by and aid him not. But he whom the Jews called a Samaritan, which is, by interpretation, the keeper, that keeper of Israel that sleeps and slumbers not, being in secret the Great Physician, was on a journey, for He was "as one going into a far country[5]," and came by where he was. He saw him who before had been to him an alien and an enemy, saw him in his helpless condition, and drew near to him, and pitied him with exceeding pity, such as man knows not, and descended to help him, and bound up the wounds of his soul, pouring therein the oil of His Anointing, and

[4] Plain Sermons, Vol. iv. Serm. cxiii.

[5] Matt. xxv. 14. Luke xix. 12.

the wine of His atoning Blood; and put him on His own beast, by His Incarnation made partaker of our flesh, that we thereby might be brought near unto God; and then hath tended on him in His Church and left him to the care of His Minister to recover him; giving him two pence which are stamped with the Image of the King (the two Great Sacraments that flowed from His side), in pledge of a fuller payment when He shall return, and fulfil, as a Debtor, all that He hath promised, saying unto His faithful servant, "Thou hast been faithful over a few things; I will make thee ruler over many, enter thou into the joy of thy Lord." What He leaves, indeed, is but little—only two pence—compared with His promise, which is great; on this He would have reliance, saying, "I will repay."

Here, then, together with the Incarnation, is set forth the whole system of Ecclesiastical mediation, and relief flowing from it. Great, indeed, is the work which was once done, when the wounded man was taken to the Inn on his own beast, and his wounds had been bound up. But the work does not stop here; it has in this only just begun, it is continuous; the good Samaritan has withdrawn, having put the Keeper of the Inn visibly in His own place, with a promised reward, and given up the wounded man to his care until His own return. "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me."

The precept more immediately taught by the first and palpable meaning of the parable becomes thus connected with highest mystery; the daily action of the good Christian, in figure and type, represents even Christ Himself. The sparkling drop of dew, when it catches his radiance, reflects the full image of the sun itself: a little shell by the sea-

side is supposed to contain sounds like the sea itself. Not only is every branch of the Tree, every true Christian in Christ, a sort of emblem in miniature of the entire Tree Itself, multiplied in manifold little representations and analogies, although each in itself were dead if separated from the parent stock; but even every leaflet or tendril on the branch puts forth an imitation, an embryo or incipient representative of its parent Tree. And in the leaf itself, when stripped bare of its covering and analyzed, there is found a small corresponding image which represents the Whole Tree. Thus, to do as the good Samaritan, is to set forth Christ Himself in the mercies of Redemption. Thus, on the true Vine, as it upward climbs, every tendril it puts forth assumes the shape of a Cross.

SECTION V

THE DISCIPLES TAUGHT TO PRAY

And now, after the account of our Lord's reception by Martha and Mary, which has been given in the last Part, during His residence in Judea, the narrative in St. Luke thus proceeds. "*And it came to pass, that as He was praying.*" The same words occur in St. Luke, at Cæsarea Philippi, before the Confession of St. Peter; and may imply something Sacramental and important to the Church about to take place; for what could be more so than the appointment of the Lord's Prayer? "As He was praying *in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples*" (Luke). "It doth not appear," says Ter-

tullian, "in what words John taught them to pray, because that earthly things have given way to heavenly. "He that is of the earth speaketh the things of the earth; and He that is of Heaven speaketh the things which He hath seen [6]." It has been suggested that the disciple, who made this request of our Lord, was one of the Seventy; which seems not improbable. As two Sermons, two miracles of Bread, so also the Prayer twice delivered; once with reference to the Jews, once for the Gentiles; once for the Twelve, once for the Seventy.

"*And He said unto them, When ye pray, say, Our Father which art in Heaven.*" It has been observed, as by Origen, by St. Augustin and Tertullian, that although God is spoken of as a Father, yet He is never addressed as "Our Father" in the Old Testament, but by us only who have received the Spirit of adoption, whereby we cry, "Abba, Father [7]." It is also, as St. Cyprian explains it, a renouncing of earthly relationships, and kindred after the flesh, for that Father which is in Heaven [8]. "For as many as received Him to them gave He power to become the sons of God." We say "Our" because that Spirit hath made us all one, we are members one of another: and in distinction from Christ, Who alone says, "My Father [9]." And in distinction from the Jews who owned not God for their Father [1]. For the Spirit calleth Heaven and earth to witness, saying, "I have begotten children, and they have not acknowledged Me [2]," as Tertullian says. He Who is the God of peace and concord, says St. Cyprian, hath thus taught us unity, that one should pray for all, as He Himself being One bore the sins of all. And we begin with

[6] De Orat. ix. John iii. 13.
[7] Rom. viii. 15.
[8] Deut. xxxiii. 9.
[9] See Resurrection, p. 106.
[1] John viii. 42.
[2] Isa. i. 2.

"Father," for, as Maldonatus says, "the Name itself of Father prayeth for us." We add, "which art in Heaven," to raise our thoughts to that place where God is. "*Hallowed be Thy Name.*" All acceptable prayer must begin with reverential thoughts of God, withdrawing from all idol and inferior worship. "Sanctify the Lord God in your hearts[3]." Be Thy Name hallowed in us, and not in us only, but in all; for "in us" is not here added, says Tertullian, but it is spoken for all. As He Himself hath said, "Be ye holy, for I am holy[4]." "We pray," says Cyprian, "that we who have been in Baptism made holy may continue so. For as we sin daily we have need of daily sanctification[5]."

"*Thy Kingdom come.*" Let Thy final Kingdom come, and that it may come, let the preparation of it be spread forth in the world; and that we may wish for that Kingdom as we ought, let it be within us more and more, so that we be ever looking for and hastening unto the coming of the day of God. And in the meanwhile, "*Thy will be done in earth, as it is in Heaven.*" Let it be done in us and by us and by all others, such will be even now Thy coming and Thy kingdom within us. For what is the will of God but our salvation? "And we have need," says St. Cyprian, "of continual prayer, that we fall not away from that Heavenly Kingdom, as the Jews did, to whom it had been promised."

This petition, as also the concluding one, "deliver us from evil," and the words "which art in Heaven," are not in the Vulgate, nor the Latin Copies of St. Luke or the Latin Commentators on his Gospel; so that, whereas there are seven petitions in St. Matthew, there are but five in St. Luke in these versions. We may observe that out of the

[3] 1 Pet. iii. 15. [4] 1 Pet. i. 16. [5] De Or. Dom. iii.

seven petitions the three first relate to God's honour; the four last to ourselves; according to the mystical import of these numbers. Three, the Divine number: Four, the Three in the world; or the Blessed Trinity sanctifying man by the Incarnation. Seven, both the Three and the Four combined.

"*Our daily bread give us for the day*," or it may be "bread for subsistence," or, as the Vulgate has it, "supersubstantial bread," which St. Jerome explains as that which is above all other substances, the Body of the Lord. The literal and spiritual are ever in Scripture to be combined: it is essential to our well-being that we look for our daily bread from God; it is equally so that we seek not that bread which perisheth, but that which endureth unto everlasting life, which the Son of Man shall give. The Church hath ever taken it in both senses, never exclusively. In the first sense, as St. Cyril observes, it certainly implies poverty as the state of Christ's disciples. At all events poverty of spirit. "It were self-contradictory," says St. Cyprian, "and incompatible for us who pray that the Kingdom of God may quickly come, to be looking unto long life in this world." It is, says Tertullian, bread for the day; for we are forbidden to take thought for the morrow; and in the parable the man building barns, and laying up "for many years," is condemned. And it comes after the mention of God's Kingdom, as in our Lord's command, "Your Father knoweth that ye have need of these things. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This also indicates that it must be spiritual bread which is chiefly meant. It is obvious that it implies the bread of our souls in the sense that our Lord said, "My meat is to do the will of Him

that sent Me." And of which the disciples said, "Lord, evermore give us this bread [6]." But more particularly the Bread of the Eucharist, as St. Cyprian says, that we "who daily receive the Eucharist for food of salvation may not be forbidden that heavenly bread [7]." And St. Augustin mentions it as a difficulty in this sense that some Oriental Christians did not think it necessary daily to communicate [8].

"*And forgive us our sins, for we forgive every one that is indebted to us.*" This prayer in St. Luke is that of the Church, and therefore declares the fulfilment of what is needful for acceptance, "we forgive." This forgivement of others sheds forth in our own hearts the sense of being ourselves forgiven; and therefore this duty is added in St. Matthew as the chief requirement for prayer. "Prayer for forgiveness," says Tertullian, "is confession, for he that asketh forgiveness confesseth sin." It follows the last petition, "that he," says St. Cyprian, "who by God is fed in God may live. And it is a salutary, providential warning that we are sinners; lest any one should please himself with the notion that he is innocent, and so perish by exalting himself, he is thus reminded of his sinning daily."

"*And lead us not into temptation.*" As every thing is referred to God, even hardening the heart and darkening the eyes, so is leading into temptation, inasmuch as it is judicial permission from God, when man is "led away by his own lust and enticed" so as to fall; whereby we are taught in all things to look to God for protection even from ourselves, and from the power of the tempter. Our Lord earnestly entreated His disciples to pray, not for

[6] John iv. 34; vi. 34. [7] De Orat. Dom. vi.
[8] De Serm. Dom. lib. ii. 7.

relief from bodily dangers or death or Jewish enemies; but, "Pray that ye enter not into temptation." He was Himself "driven" into the wilderness to be tempted, not as one seeking of Himself that temptation. "*But deliver us from evil.*" Or "from the evil one." It is usually explained by the Fathers in either of these senses, or in both.

"There is comprehended," says Tertullian, "in the Lord's prayer, a summary of the whole Gospel[9]." St. Augustin says, "that the Lord's Prayer contains within itself every petition that man can make who would pray aright[1]." So it may be said of the last clause that it contains within it every petition in the Lord's Prayer. As St. Cyprian says, "After all these preceding petitions, at the conclusion of the Prayer, comes a sentence comprising, shortly and collectively, the whole of our petitions and desires. For there remains nothing beyond for us to ask for, after petition made for God's protection from evil[2]." Together with this Prayer, the Church is taught importunity in prayer; and, as it were, the frequent use of this Prayer in Divine services. "*And He said unto them, Which of you shall have a friend, and shall go unto him at midnight;*" one who is a friend and a neighbour so close at hand that we may venture to apply to him even at dead of night;—the midnight of distress, says Augustin; the season of helplessness, implying the greatness of the emergency. In the solitude, darkness, and stillness of night the soul is most conscious of her need. "*And shall say unto him, Friend lend me three loaves;*" like the expression in the parable, "three measures of meal," as a term in general use; or, it may be, as Maldonatus says, merely in the popular acceptation of the

[9] De Orat. ix. [1] Epist. cxxx. 12. [2] Orat. Dom. ix.

parable, one for his friend, one for himself, and one that there be no appearance of want. "*For a friend of mine from a journey hath come unto me, and I have nothing to set before him.*" The difficulty or distress on account of a friend, renders the request a purpose of charity; it is for another; this serves to illustrate the plural number throughout the Lord's Prayer, whereby we entreat for others as well as for ourselves. "*And he from within shall answer and say, Trouble me not.*" The friend unseen within the veil, God, by His Providences, shall seem thus to speak by not answering our prayers; as Christ with the good Centurion, with the Canaanitish woman, the sisters of Lazarus, and the disciples in the storm. "*The door is now shut,*" it is too late to ask; "*and my children are with me in bed,*" I cannot disturb them, and there is none in the house to aid thee, "*I cannot rise and give thee.*" In the depth of our trouble He appears withdrawn from us in eternal peace and rest with His Saints. "How long wilt Thou forget me, O Lord? how long wilt Thou hide Thy face from me?" "Up, Lord, why sleepest Thou? awake, and be not absent from us for ever. Wherefore hidest Thou Thy face, and forgettest our misery and trouble?" "In the night season I take no rest, but Thou continuest holy, O Thou worship of Israel[3]." Yea, He at first seems even to deny, saying, "I cannot rise and give thee;" thus at first was it said to Hezekiah, "Thou shalt die, and not live;" but on his importuning prayer the prophet returned with the promise of life[4].

"*I say unto you, Though he will not rise and give him because he is his friend, yet,*" if he persevere in knocking, "*on account of his importunity,*" his unabashed obtrusive

[3] Ps. xiii. xliv. xxii. [4] 2 Kings xx.

urgency, as the word implies, "*he will rise, and give him as many as he needeth.*" For although God is our Friend and loveth us, yet He seems, as if He loved us not, to set aside our prayers until they are repeated with more earnestness; and then He will not lend only, but give freely, not three loaves only, but more abundantly than we can ask. By continuance in prayer our desires are purified; faith, hope, and love are increased. The parable is similar to that of the unjust judge; in both, as St. Augustin and others take it, the argument is from the less to the greater; if an ease-loving friend, if an unjust judge, how much more the gracious and good God? But perhaps this is not the full explanation of it: they express men's thoughts of God and His ways; His Providences seem unfriendly, if not unjust, to them in their secret heart of unbelief: men do not understand the love of God towards them, except by prayer long-continued; nor will they know His love till the end.

St. Augustin more than once speaks of the three loaves as the knowledge of the Blessed Trinity[5]. Or of those three gifts of God, faith, hope, and charity. These graces are indeed of like substance, and scarce to be distinguished. St. Augustin also interprets the parable of a friend who has come to us out of the way, out of the life, that is, of this world, in which all are passing by as strangers. "Or perhaps from an evil way, that is, from an evil course of life, some friend of thine wearied out, and not finding the truth, and exhausted amid all the lust and poverty of the world." Thus indeed it is well applied when one, heavy laden, comes to a minister of Christ; for if he with this urgency seeks for him of God, his friend may be filled with the Divine Bread of life who

[5] Serm. cv. and De Quæs. Ev. lib. ii. 21.

otherwise will go away empty. But there is a peculiar force and beauty in the interpretation of Theophylact, that "the friend who comes from his journey is God Himself, Who tries by temptation him who has nothing to set before Him." For thus, indeed, every need may be considered as God coming to us, coming to us as a friend, in order that we may feel our want and helplessness, and so may ask. Thus in the dead of night He comes[6] to us, in distress, in temptation, in disappointment, in solitude; and it may be, as the last writer takes it, in the night of death also, making us so to feel our need that we may be importunate. Such is every visitation of God. Thus through all the night of the world may we wrestle with the angel of His Presence and prevail. "*And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*" The three clauses may be varied expressions of the same meaning thus emphatic; or, each successive clause may be considered as increasing in intensity; for to seek is more than to ask; and to knock is more than to seek. The repetition again in the following verse adds force as more thoroughly embracing all[7]. "*If a son shall ask bread of any of you that is a father, will he give him a stone? Or if* he ask *a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?*" This last is not found in the parallel in St. Matthew. It may be observed that each has a resemblance to the object classed with it; bread to a stone; fish to a serpent; the egg to a scorpion. Thus is it with the things which Satan bestows; they have always some similarity to

[6] Job xxxiii.

[7] See Nativity, pp. 479. 481

the objects which the heart of man seeks, in like manner as a scorpion resembles an egg. With St. Augustin the bread is charity as opposed to hardness of a stony heart; the fish is faith dwelling in the things invisible of Baptismal waters, as set against the deceitful poison of the serpent; and the egg is Divine hope as contrasted with the scorpion which hath a sting behind[8]. "*If ye then being evil know how to give good gifts unto your children, how much more,*" if a selfish friend, if an unjust judge, if worldly-minded fathers, how much more "*shall the Father which is of Heaven give the Holy Spirit to them that ask Him*[9]*?*" Here St. Matthew says, "good things;" St. Luke has "the Holy Spirit;" which seems to support St. Augustin's interpretation that the "three loaves" may signify the Blessed Trinity, as the object of our prayer. For those "good things," for which we are supposed to ask with such importunity, are the Holy Spirit, the Bread of life; and from thence the three loaves, the Three Persons in One God: for Whom we are to pray with such urgency in the midnight of this our trial; for the Father, our Adoption; for the Son, our Redemption; for the Holy Ghost, our Sanctification.

SECTION VI

THE WOMAN BOWED DOWN WITH INFIRMITY

THE circumstances that intervene for the space of one entire chapter, and the parts of two others in St. Luke, have been necessarily drawn into the previous order of

[8] Quæs. Ev. lib. ii. 22.

[9] See Nativity, p. 481.

St. Matthew and St. Mark; some as evident by the same incidents that occur in the other Gospels, defined in some degree by time and place; and others by some slight thread connected with them; or having nothing to mark their places as distinct from them. "*And He was teaching in one of the Synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity for eighteen years, and was bowed together, and could not lift up herself at all*" (Luke). "A spirit of infirmity," a remarkable expression of the Evangelist, an evil spirit that afflicted her, and it is afterwards our Lord's own declaration that "Satan had bound" her: yet there is nothing that indicates to external appearance any thing more than physical debility. "*And when Jesus saw her, He called* her to Him, *and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands upon her;*" with an action of affectionate concern and acceptance as the Maker of mankind, and as showing that His own Body was replete with healing and Godhead. Here it would seem that He speaks, and then lays His hands upon her; in the case of the leper, word and action seem simultaneous. "He touched him, saying."

"*And immediately she was made straight, and glorified God.*" The human face Divine created to look up toward Heaven and behold the stars, hath become like that of the beasts, bent to the ground from earthly lusts and long habit of sin, which is Satan's bond, unable to raise up itself; when Christ calls by His grace, moulds anew with His hands, and enables to look to its Creator and Saviour. "It is," says Quesnel, "the eye of God's mercy that seeks the sinner; His inward word which calls him; His sovereign will which draws and heals; His beneficent hand which strengthens him." It is this that He is

doing with us every day; "Come unto Me, all ye that labour and are heavy laden!" "He that is bent down," says Augustin, "who looks only on the earth, let him call upon God. For was that woman made straight by herself? Woe had it been for her, if He had not stretched forth His hand[1]." The eighteen years is variously interpreted; by St. Ambrose, it is ten, the perfection of the Law, and eight, the fulness of the Resurrection[2]. By Augustin, the six days wherein God finished His work, multiplied by three, the three dispensations,—before the Law, under the Law, and under Grace. Again, as it is by His voice and healing touch, so spiritually in His Church, all renovation and removal of the heavy weight of sin is by the Word of Christ, and by the communication of His life-giving Body.

"*But the ruler of the Synagogue answered with indignation, and said to the multitude, Six days are there in which men ought to work, in them therefore come and be healed, and not on the Sabbath-day.*" He appeals not to Christ Himself, but to the people, speaking obliquely, as they so often did, against our Lord Himself; for in fact this woman had not come to be healed, nor does it appear that she had any intention of the kind, until our Lord Himself called her unto Him. Thus "Why eateth your Master with publicans?" "Doth not your Master pay tribute?" "Why do ye what is not lawful on the Sabbath-day?" showing by their manner of speech their secret fear. "*Then the Lord answered him and said,* Thou *hypocrite, doth not each one of you on the Sabbath loose his ox or* his *ass from the stall, and lead* him *away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen*

[1] Serm. cx. 5. [2] In Luc. lib. vii.

years, be loosed from this bond on the Sabbath-day?" (Luke). In all this there is a certain reserve of teaching so usual with our Lord, He had mysterious high reasons for selecting the Sabbath for these works, but puts forth to them a human argument for Divine charity from their own selfishness. "Hypocrite," who pretendeth zeal for the Law, yet hath more care for a brute animal that is his own, than he hath for a fellow-creature and daughter of Abraham. It may be observed, that the miracles our Lord works unasked are for the children of Abraham: for the Gentiles with importunity and prayer. They wrestle, as it were, with the Angel of His Presence, and wrest from Him by violence the Blessing, taking it by force. "The miracle on the Sabbath-day is," as St. Ambrose says, "the exercise of that sanctification which Moses prefigured, and spiritual observance, and abstaining from secular works. For God rested from the works of the world, not from those which He worketh for ever; that after the likeness of God our secular works might cease, but not those of religion." "How sweet a parable," says the same writer, "but easily understood. He compareth one bond with another; that the accusation of the Jews might be reproved by their own act. For when they loose animals on the Sabbath, they blame the Lord who hath loosed men from the bonds of sin [3]."

"And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him" (Luke).

This miracle is indeed by St. Ambrose, Augustin, and others, connected with the preceding parable of the Tree interceded for during three years, as both representing the Jewish nation; but the incident referred to has been

[3] Exp. in Luc. lib. vii. 175.

placed in the preceding year[4]; perhaps without sufficient reason. Or, if there exists the latent connexion alluded to, such may have been in the mind of the inspired Narrator, not of the order of events. The same may be said of the ensuing parables also inserted in the last year with the same in St. Matthew; being evidently the same parables, and necessarily falling into his arrangements. Whether all these parables were delivered in continuation at that time in our Lord's teaching by the seaside might appear improbable, and that it is more likely that they are so given in St. Matthew's usual plan of detailing things in combination. What now follows marks its own place.

SECTION VII

ARE THERE FEW TO BE SAVED?

"*And He continued going through cities and villages, teaching, and making His journey to Jerusalem*" (Luke), i. e. this His one last and formal journey. "*And a certain man said unto Him, Lord, are there few that be saved? But He said unto him;*"—setting aside the question so far as it was one of curiosity into the secret things of God, and applying it altogether as bearing on individual watchfulness;—"*Strive ye,*" as one painfully struggling through a narrow opening, or as St. Paul more than once uses the term, for one earnestly contending for a prize, which one out of many obtains[5]. "Strive ye *to enter in by the narrow gate. For many, I say unto you, will seek to enter in, and shall not be able;*"—shall not have

[4] Ministry, 2nd Year, p. 215. [5] 1 Cor. ix. 25. Col. i. 29.

strength to do so. The word "seek" may be used in distinction from that of "striving" just used; or it may refer to seeking when it is too late, as connected with the ensuing verse of the door closed. In the second Book of Esdras there are striking expressions on this subject; "The sea is set in a wide place, but the entrance narrow like a river. A city full of all good things; the entrance thereof narrow, and set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water; and only one path between them both." "There be many created, but few saved[6]." As in the Old Testament, the "small remnant" is continually alluded to. As in nature, the earth teems with seeds, of which few serve the ends of their being. As among the Heathens, "the few that are good;" "the few born of Heaven, whom the just Father hath loved." They are spoken of as few "in comparison with the lost," says St. Augustin. "but in themselves 'many' who shall come from the East and West:" "a great multitude which no man could number[7]."

"*When once the Master of the house shall have risen up, and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are.*" Strive to enter in, for many will find, when too late, that they are for ever excluded. The smallness of the elect, the shortness of time; the irreparable nature of that exclusion; these are most awful of all appeals to men; and if to these is added the prevalence of self-confident delusion, which becomes wise too late, it becomes startling and terrible. "*Then shall ye begin to say, We have eaten and drunk in Thy presence.*"

[6] 2 Esdras vii. viii. [7] Rev. vii. 9.

As the Israelites partaking of the sacrifices; or as they with whom Christ now lived; or as they who shall partake of His Sacraments; for in all these cases is it fulfilled that "they saw God, and did eat and drink[8]." "*And in our streets Thou hast taught. But He shall say,*" repeating His former declaration, "*I say unto you, I know you not whence ye are. Depart from Me, all* ye *workers of iniquity:*" an expression which in the Sermon on the Mount is followed by the parable of building on the Rock by obedience[9]. "*There shall be the weeping and the gnashing of teeth*[10]*, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you* yourselves *cast out.*" "Ye shall see," thus the rich man beholds Lazarus in the bosom of Abraham; thus from the Holy City the Dead Sea is beheld afar off; to think of that lost good is the most bitter drop in that cup; "videant intabescantque."

"*And they shall come from the East and West, and from the North and South; and shall sit down in the kingdom of God.*" It is remarkable that this passage, here spoken of the eternal Hereafter, is spoken in St. Matthew on the coming of the Centurion; where it evidently refers to the call of the Gentiles into the Church on earth; the one of course being a type of the other; as the Jews now at this day behold the Gentiles sitting down with their fathers in that Kingdom from whence they are themselves excluded[1]. This mysterious gathering together into the true Church seems to have been long a generally-received expectation, which comes to us in a new form, not so much as marked by our Lord's sanction, as deriving from Him its spiritual

[8] Exod. xxiv. 11.
[9] Nativity, pp. 487, 488.
[10] Ministry, 2nd Year, p. 256. Holy Week, p. 352.
[1] See Ministry, 2nd Year, pp. 91, 92

explanation and power, as not depending on the external distinction of Jew and Gentile, but the hidden election and state of the heart, which is by faith. In words it was fully stated before, but those words had not their Divine significance. "Put off, O Jerusalem, the garment of thy mourning, and put on the comeliness of the glory that cometh from God for ever." "Arise, O Jerusalem, and stand on high and look about toward the East, and behold thy children gathered from the West unto the East by the word of the Holy One, rejoicing in the remembrance of God[2]."

"*And, behold, there are last which shall be first, and there are first which shall be last*" (Luke). The Gentiles, now the last, shall be the first to enter the kingdom. The Jews, now the first, shall be last; the Publicans shall be first, the Pharisees last; the first now in station, in wealth, in learning, in character, and as seen among men, yea, even many of those who are the first now in beginning well, shall be found the last on that Day. All have reason to fear, none to despair.

"*On the same day there came certain Pharisees, saying unto Him, Get Thee out and depart hence; for Herod wisheth to kill Thee.*" This appears to have been a threat from Herod himself, as our Lord's reply is expressly directed towards Herod, and that with an intimation of his deceitfulness, intimating that He understood his covert designs. The Herodians and Pharisees were before conspiring together to slay Him; but now being probably afraid of the multitudes (as Herod had been when desirous to kill the Baptist), and knowing that He was not safe in Judea, they were desirous to drive Him, as it were, from the dominions of Herod, into those nets that were being

[2] Baruch v. 1. 5.

prepared for Him by the Jews. For it must have been now well known, that there was a set determination on the part of the Jews in Judea to kill Him. "Is not this He whom they seek to kill?" was the very description of Him in Jerusalem.

"*And He said unto them, Go ye and tell that fox, Behold, I cast out devils and I do cures to-day and to-morrow, and the third* day *I shall be perfected.*" I have a ministry to accomplish, and an appointed time in which to perform it, it is for to-day and to-morrow, and on the third day I shall crown the whole. Yet "*nevertheless,*" though My end approaches, "*it behoves Me to-day, and to-morrow, and the following day to walk.*" It is not the word usually rendered to walk, or go about, περιπατεῖν, but πορεύεσθαι,—to make this journey or public progress through all places toward Jerusalem; it is the word applied continually by St. Luke during this period, as in verse 22nd, "He proceeded onward, journeying toward Jerusalem." But in executing this My last great Mission, there is no power of preventing Me during this period, for this is not the place of My departure. "*For it cannot be that a prophet perish out of Jerusalem.*" I have a journey to perform to Jerusalem, and then will be an end; out of Jerusalem there is no fear; that is the place of all wickedness and the consummation of crime: the Law with all its types requires that the Great Sacrifice should be in Jerusalem. There is some doubt whether the expression "to-day, to-morrow, and the third day," imply a short or a long space of time; for Maldonatus takes it for the latter; it perhaps does not refer exactly to either, but intimates simply a definite pre-determined period, and as day is often put for longer periods, it may signify months. It is a Scriptural expression, as "After two days will He revive

us: in the third day He will raise us up, and we shall live in His sight[3]." It seems to indicate perfection. The more obvious meaning is like that of, "My days are numbered," i. e. few and determined. It is not very unlike the expression before used to the disciples on our Lord's venturing into Judea, notwithstanding the apparent danger, "Are there not twelve hours in the day[4]?" For the disciples on that occasion, as the emissaries of Herod now, wished to impress Him with the sense of danger, though with a far different mind; both of them urging that He should avoid that danger. But, moreover, our Lord's answer is doubtless for our instruction under similar circumstances; that times and seasons are with God; it is ours to do our duty, and leave the event with God.

"*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, in like manner as a bird her young under* her *wings, and ye would not! Behold, your house is left unto you desolate; And verily I say unto you, Ye shall not see Me, until* it *come when ye shall say, Blessed* is *He that cometh in the Name of the Lord*" (Luke). This tender expostulation to Jerusalem is almost entirely the same as that in St. Matthew, on our Lord's last leaving the Temple; and it certainly appears to be introduced out of the order of time here in St. Luke; the word "house;" the expression, "Ye shall not see Me;" and, indeed, the whole passage has a peculiar force in St. Matthew. Thus St. Augustin says of the words, "St. Luke may be understood as anticipating the things that were done at Jerusalem, and inserting them as they came to his recollection; before his narrative had brought the Lord to Jerusalem[5]." Or it may be, that there were three

[3] Hosea vi. 2. [4] John xi. 9. [5] De Cons. Ev. lib. ii. 145.

especial times, when our Lord's pathetic exclamations over that City took place; now, on leaving Galilee to go thither; and, secondly, on coming in sight of the City from the Mount of Olives; and, thirdly, at the final bidding adieu to their Temple, to which these last words so closely refer[6].

SECTION VIII

THE DROPSY HEALED ON THE SABBATH

"*And it came to pass, when He had gone into a house of a certain ruler,* one *of the Pharisees,*" perhaps, like Jairus, a ruler of the Synagogue, "*on a Sabbath to eat bread, that they were watching Him*" (Luke). It would appear from the further account, that it was something of a formal invitation, including Christ with many others; and therefore the words, "to eat bread," may be of the same import as where it was before said, "A certain Pharisee besought Him to dine with him[7];" and thus the expression is afterwards used at ver. 15, of "eating bread" in the kingdom of God. On this occasion, and probably at the Anointing at Bethany, our Lord was at a Feast on the Sabbath-day. Although He was received as at a friendly table, yet they were eyeing Him with ill-feeling and suspicion. Thus, in the seventh chapter, Simon the Pharisee had invited, but was watching Him, doubting within himself whether He were a prophet.

"*And, behold, there was a certain man, which had the dropsy, before Him. And Jesus answering,*" or referring

[6] See Holy Week, pp. 234-236. [7] Luke xi. 37.

to their thoughts, directing their attention to the point, "*spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath? But they held their peace.*" The sick man asked not; his sickness was his prevailing prayer. Or, perhaps, he dared not to ask in the presence of the Pharisees on the Sabbath-day. Not only, it must be observed, does our Lord select the Sabbath for His miracles, but that, too, even before His enemies on the watch, and on that day especially, unasked. Choosing the Sabbath from the latent fitness of things, and to teach the law of love, and the eternal sabbath of His Kingdom. "*And He took* him," or laid His hands on him, as in the last instance, being the Son of Man and Lord of the Sabbath; communicating by His healing embrace the virtues of His Incarnation on His own Sabbath, made by Himself for Him,—"*and healed him, and dismissed* him." The word dismiss is used for a formal dismissal, with the Divine blessing .

"*And He answered and said unto them,*" i. e. when He had done with the man, He turned to His covert accusers, "*Which of you shall have an ass or an ox fallen into a pit.*" The dropsy is considered a mortal complaint, "The physician," says Augustin, beholding him, says, "It is dropsy, it cannot be cured[9]." There is a peculiar suitableness in the application; the dropsy is as one fallen into a pit, the woman bound by Satan as the ox or ass that requires to be loosed. "*And will not straightway pull him out on the Sabbath-day?*" They would do so for their own on the Sabbath; they were bound by the Law to do so for a neighbour, as for their own; how much more for a man[1]? The lifting from a pit required labour;

[8] Matt. xiv. 15. Luke ii. 29. Acts xv. 33.

[9] Serm. lxxvii. 14.

[1] Deut. xxii. 4. 1 Cor. ix. 9.

this healing required none; works of love are works of God, from which He never rests; and for the working of which men are taken into the eternal Sabbath with God. God works, but without effort or labour; and so also after its measure does Divine love in man. "*And they could not answer Him again to these things*" (Luke).

Having healed this case of the outward sign, He proceeds to the cure of that worse spiritual dropsy, the swelling of pride in these Pharisees. "He had healed the dropsical man in their presence," says St. Gregory, "for by the bodily malady of the one is expressed the mental disease of the other[2]." Although the dropsy is applied to covetousness by writers both sacred and profane, yet it may equally signify the swelling and insatiable thirst that characterizes all worldly pride: to the source of which in the heart our Lord now refers. "Crescit indulgens sibi dirus hydrops,—nisi causa morbi Fugerit venis[3]." The answer, indeed, is one of simplicity and meek charity. It is beneath and within that it contains the deep warning and instruction which lies under all the works and words of God. "Many prelates in these days," says an old Latin writer, "are like these Pharisees, who are more anxious for the preservation of their beasts, than of the men committed to them. If a beast suffers, or is failing, they immediately procure remedies; if a brother, or a dependant, they little regard it: on trifling matters they expend much care; on great matters little or none[4]."

[2] Moral. xiv. 6. [3] Hor. lib. ii. Od. ii.
[4] Vita Christi, Pt. i. ch. lxxx.

SECTION IX

THE PARABLES AT THE FEAST

"*And He spake unto those that had been invited a parable, as He observed how they were choosing out for themselves the first seats*" (Luke). He spake a parable, i. e. though what He said had a simple and obvious meaning, yet it was a parable or dark saying from a mysterious lesson contained beneath. By calling it a parable, says Bede, the Evangelist implies a mystical meaning. "*Saying unto them, When thou art invited of any one to a wedding.*" It would almost seem from these words that this was a wedding feast at which our Lord was speaking; and, indeed, it is not improbable that the occasion may have been, not the one just referred to, when invited on a Sabbath "to eat bread," but some great marriage festival. This seems the more probable from the manner in which it is introduced: the guests appear to have been already seated and watching Him when He healed the man with the dropsy, as just mentioned; but now they seem to be taking their seats when the circumstances occur which give rise to the parable; so that it must have been either previous to that incident, or, as more probable, on another occasion. "*Sit not down on the first seat,*" or couch at the table, "*lest a more honourable man than thou be invited of him; and when he cometh who invited both thee and him.*" It would appear from this place and the other parable of a wedding feast[5], as if the person who invited the company

[5] Matt. xxii. 11.

did not himself appear till the last. The expression, "invited both thee and him," intimates that we thus wrong Him Who hath alike called us both. When he cometh, he "*say unto thee, Give place to this man; and then thou begin with shame to take,*" or rather to possess as for a continuance, "*the lowest place. But when thou art invited, go and sit down,*" recline thyself, "*on the lowest place: that when he that invited thee shall have come, he may say unto thee,*" addressing thee with affectionate approval and welcome, "*Friend, Go up higher. Then shall there be honour to thee in the presence of those that sit down together with thee.*" It is founded, as is so often the case, on the Old Testament; "Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen[6]." This shows that the proverbial teaching of the Old Testament, in like manner, contains parables of spiritual Evangelical wisdom, wherein more is intended than meets the outward ear. The change in the last words is striking; it is not, as in the Proverbs, "in the presence of the King," but of the guests that sit with thee. The extreme beauty of this parable of our Lord's arises from a certain covert reserve of teaching, the veil which it throws over the marriage supper of the Lamb. Thus the Pharisees, so far as they were able to receive it, were taught a better ambition. As Bishop Butler says, "Let the man of ambition go on still to consider disgrace as the greatest evil, honour as the chief good. But disgrace, in whose estimation? Honour, in whose judgment? This is the only question[7]."

[6] Prov. xxv. 6, 7.

[7] Serm. xiii. "On the Love of God."

The marriage feast is the visible kingdom; the guests invited are all Christians; He that hath invited them is the Son of Man; His coming in to see the guests will be His appearance at the end of the world; the places at the feast are the external honours in the Church, or in the world, conferred by wealth, power, or reputation. He that chooseth the lowest place is he who studies Christ Crucified. It is not to have but to love high place which is incompatible with this; the heart characterizes the outward demeanour. To accept a place meet for one is required by the laws of Christian Society. The love of order is a part of humility. It was the condemnation of the Pharisees that they "loved the uppermost couches at feasts" and "greetings in the market," not that they received them. But to receive and not to love places of honour is difficult. Honour, "in the presence of them that sit at meat," will be when Christ shall confess them before the holy angels and the saints of God[8].

"*For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted*" (Luke). This may be said to be the Great Proverb of the Gospel; founded deep in our moral nature; and in the efficacy of the Cross. Said indeed of old, "The greater thou art, the more humble thyself, and thou shalt find favour before the Lord[9];" and recognized in heathen wisdom; but explained only in the Incarnation of Christ[1].

"*And He said moreover to him that invited Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor* thy *rich neighbours; lest they also invite thee in return, and a recom-*

[8] Luke xii. 8, 9. Rev. iii. 5. [9] Ecclus. iii. 18.

[1] See Holy Week, pp. 217-221.

pense be made thee. But when thou makest a feast call the poor, the maimed, the halt, the blind: and thou shalt be blessed:" and the reason of this blessedness is added, "*because they have not* the means *to recompense thee; but thou shalt be recompensed in the rising again of the just*" (Luke). According to that invitation to the righteous, "Come, ye blessed of My Father: for I was an hungred, and ye gave Me meat." It is remarkable that as in the good Samaritan, and so many instances, our Lord's own example is the parable of our instruction. For thus does He afterwards represent Himself in the parable of His Kingdom as inviting to His Gospel "the poor, the maimed, the halt, the blind." The same resemblance to Himself is expressed in the command, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest[2]." They cannot ask thee again, but He will do so. "I appoint unto a Kingdom, that ye may eat and drink at My table in My Kingdom[3]." The evil to be apprehended is receiving a recompense: to bestow kindness under the hope of a return is to store in a treasury which is sure to fail: that which is with God only is safe. "He that inviteth his friends," says St. Chrysostom, "hath done no great thing; for he hath received his recompense here. But if thou call the poor and the maimed, never shall the obligation be lost, for God, Who remembereth ever, thou hast even Him for thy Debtor[4]." "Reflect who they are," says St. Gregory Nyssen, "and thou wilt discover their preciousness. They have put on the image of the Saviour. Heirs of future blessings, bearing the keys of the kingdom, able accusers and

[2] Luke vi. 35. [3] Luke xxii. 29, 30.

[4] Hom. 1. 3. In Ep. Col.

excusers, not speaking themselves, but examined by the Judge[5]." But words of comment weaken and sully the strength and beauty of the Divine expressions.

The details of the whole chapter are beautifully combined in the Prayer of Ludolphus. "Lord Jesus, take Thou hold of me, and with the hand of Thy mercy protect me, that the dropsy of carnal pleasure, or of covetousness, or of pride prevail not over me; and grant that through true humility in heart, word, and deed, I may sit down in the lowest place, by esteeming myself less than others; and that I omit not mercifully to invite the needy by succouring their necessities according to my power. Vouchsafe, most bountiful Lord, to me a miserable sinner, the Bread of Heaven (which is Thyself) that I may eat Bread in the Kingdom of God; for which Bread, O Lord, we daily serve Thee, for which all the day long we are mortified, that in all our life we may live[6]."

SECTION X

THE GREAT SUPPER

"*But one of them that sat at meat, when he heard these things,*" i. e. of the recompense in the Resurrection of the just, "*said unto Him, Blessed* is *he that shall eat bread in the Kingdom of God*" (Luke). It was a devout aspiration secretly kindled in his heart, though he knew it not, by the Presence of Him Who hath said, "I am the Bread of life." "Fleshly delights," says St. Gregory, in his beautiful sermon on this subject, "when not

[5] Aur. Cat. [6] Vita Christi, p. 336.

possessed, provoke desire; when possessed, through satiety produce loathing. But spiritual delights, the more possessed, are longed for the more. They increase desire in the mind while they satisfy the same: the more they are tasted, the more fully they are known, the more eagerly are they loved. But mercy from above deserts not us though we desert it. And inviteth many though few come[7]." "*Then said He unto him, A certain man made a great supper;*" it is a supper, says the same writer, rather than a dinner, as being the last of all things at the end of the world. This preparing of a great supper is, says Ludolphus, "the future refreshing of glory and everlasting life, celestial blessedness without end, which God hath from all eternity prepared for holy souls[8]." In comparing this parable of the Supper with that in St. Matthew, of the Marriage of the King's son, it will be observed that there is a suitableness in each of them with the place in which it occurs; so that the other could not be well introduced in this place; nor this in that of St. Matthew. This being delivered at a friendly table is entirely of a domestic character, referring also to what had just been said of inviting the poor. The other is more regal and judicial; the king sending forth his armies; and casting one of the guests into prison; such as quite agrees with that last awful preaching in the Temple[9], but could not have been on this occasion and in this place. As the audience, and place of delivery, and occasion, and circumstances of detail in the parable are different; so also is the purpose and object of the two parables. In this it is founded on the invitation being rejected; in the other, on its being unworthily received.

[7] Hom. in Evan. xxxvi.

[8] Vita Christi, Pt. i. cap. lxxxi.

[9] See Holy Week, Pt. ii. § v.

If both are considered as grounded on the Old Testament, the former is where "Wisdom hath furnished her table; she saith, Come, eat of my bread, and drink of the wine which I have mingled[10]." The latter is more like that of the Prophet, "The Lord hath prepared a sacrifice, He hath bid His guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish all such as are clothed with strange apparel[1]."

He "made a great supper, *and invited many. And sent his servant at the hour of supper;*" "when the fulness of the time was come;" "little children, it is the last time;" He sent "*to say to them that were invited, Come, for all things are now ready;*" "the beatific vision of God, the society of Angels, the fellowship with the Saints[2]." "*And they began all with one* consent *to make excuse. The first said unto him, A field I have bought, and I am under necessity to go and see it; I beg thee, hold me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I beg thee hold me excused.*" "One to his farm, another to his merchandize." "*And another said, A wife I have married, and on this account I am unable to come.*" Yet this feast is that invisible kingdom of grace into which men must press with violence. "They bought, they sold; they planted, they builded; they married and gave in marriage[3]." All things innocent; perhaps all needful; all certainly fatal. They loved them too much; or the Gospel too little. Their love for them was perhaps not excessive; it might have been but little; but, at all events, their love for the Gospel was less. Or their love for the Gospel might have been great, very great, but greater was their love of the world.

[10] Prov. ix. 2. 5.
[2] Vita Christi.
[1] Zeph. i. 7, 8.
[3] See Holy Week, p. 214.

Still it all came to one and the same end; for God will not have a divided heart; it is the choice of the two which is presented at all times. To have married a wife was provided for in the Law as a sufficient plea not to go forth to war[4]; but the Gospel is higher in its requirements; "He that loveth wife or children more than Me is not worthy of Me. He that forsaketh not all that he hath, cannot be My disciple[5]." St. Augustin speaks of these three as comprising the excuses of all those who come not to Christ in His Kingdom: and as contained in the expression of St. John, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." St. John begins at that with which the Gospel ended. "The lust of the flesh, I have married a wife. The lust of the eyes, I have bought five pairs of oxen. The ambition of life, I have bought a farm[6]." Some would consider the "servant" as Christ Himself; "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law[7]," i.e. "in the form of a servant," St. Gregory speaks of the "servant" as representing all those from Christ who, until the end of the world, call men off from earthly to heavenly things. "If a rich man inviteth, the poor hasteneth to meet him. Unto the feast of God are we invited, yet make excuses." "I pray thee have me excused: humility," he says, "soundeth in the words, pride in the action. This is usually the case when persons are called to conversion, Pray for me, for I am a sinner, says one; yet thus saying he will not be converted[8]."

"*So that servant came, and shewed his Lord these things.*

[4] Deut. xxiv. 5.
[5] Ministry, 2nd Year, p. 271.
[6] Serm. cxii. Ben.
[7] Gal. iv. 4.
[8] Hom. in Evan. xxxvi.

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Those afflicted with wounds of the soul which know their own infirmities. The maimed, says Augustin, for they that are whole need not the Physician. The halt come, saying, "Order my steps in Thy word." The blind who say, "Lighten mine eyes that I sleep not in death[9]." All sinners, says St. Gregory, for God hath chosen the weak things of the world to confound the mighty. "*And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*" The Jews first rejected the call; then the Publicans and sinners were brought in: and that "quickly," for it was almost simultaneous with their refusal; "and yet there is room," then the same servant is again sent forth among the Gentiles which are without the Holy City. "*And the master said unto the servant, Go forth into the highways and hedges, and compel* them *to come in, that my house may be filled;*"—and the number of the elect be accomplished. Open wide the gates; "stretch forth the cords;" "baptize all nations;" whether willing or not, with or without their own choice, they shall all be brought into the Church visible by the inscrutable counsels of God. "Compel them to come in" may imply God's Providential spread of His Church, whereby, not as at first, the poor in spirit only pressing with violence into the kingdom; but all are brought in without respect of persons; all baptized; all know the Covenant. The tabernacle[10] from Heaven descends and embraces all; the clean and unclean are in the ark alike; the secret predestination of God brings all within the Light. Or it may imply the stern threaten-

[9] Serm. cxii.

[10] Rev. xxi. 3.

ings, or even the sweet compulsions of the Gospel generally; or afflicting visitations in particular, as with the Prodigal son; or the strong drawings of His grace whereby the Father meets him.

"*For I say unto you, That not one of those men that were invited shall taste of my supper*" (Luke). Of the Jews, indeed, which were first invited, many came into Christ's Kingdom, but not as Jews; they were all as such excluded; they came in only among all nations, when the separation was broken down. But it is "of no private interpretation;" it is said to all of all times; they who, when invited, have refused shall be shut out. "He calleth thee," says St. Gregory, "by Himself, by His Angels, by Fathers, by Prophets, by Apostles, by Pastors, by us; oftentimes He calleth through miracles; oftentimes through chastisements; sometimes through the prosperities of the world, and sometimes through its adversities. Let no man excuse himself, lest when he shall wish to enter, he shall not be able. And hear ye what Wisdom saith through Solomon, Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me[1]. Dearest brethren, if ye cannot relinquish all things of the world; yet, at all events, so possess them, as not to be possessed by them. As the Apostle saith, The time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away[2]."

[1] Prov. i. 28. [2] 1 Cor. vii. 29. Hom. in Evan. xxxvi.

SECTION XI

ALL MUST BE RENOUNCED FOR CHRIST

Although what follows occurred not on the same occasion, yet the connexion of subject in the mind of the Evangelist is evident; for after the rejection of the great Supper, for the reasons assigned, more fully is now declared the necessity of all things being relinquished in comparison with the Gospel. "*And there went with Him great multitudes, and He turned, and said unto them, If any* man *come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple*[3]" (Luke). According to the Divine love in each, will be the holy hatred of whatever hinders that love. For a man must love his neighbour as himself, but hate both in comparison with God. As St. Paul testifies, "Neither count I my life dear unto myself[4]." And of the Cross also, "The world is crucified unto me, and I unto the world[5]." "*And whosoever beareth not his cross, and cometh after Me, cannot be My disciple*[6]. *For which of you wishing to build a tower*," or costly edifice, "*sitteth not down first, and calculateth the expense, whether he hath wherewith for the completion. Lest when he hath laid a foundation, and is not able to finish, all who behold begin to mock him, saying, This man began to build, and was not able to finish.*" Sitting down to count the cost is serious meditation on the four last things; most fail in their Christian

[3] See Ministry, 2nd Year, pp. 328 and 171.
[4] Acts xx. 24.
[5] Gal. vi. 14.
[6] See p. 76.

course for want of this consideration: the mockery is the final shame which will come upon weak Christians. "All who behold begin to mock," St. Gregory explains by St. Paul's expression, "we are made a spectacle unto the world, and to angels, and to men [7]." The same writer explains the tower as that of humility; which differs from an earthly one, as for that we should have to collect riches; but for building this heavenly tower, to disperse them abroad [8].

"*Or what king, going to engage with another king in war, sitteth not down first,*" words that significantly express that reflection which should precede action, "*and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and intreateth terms of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple*" (Luke). These words following the two parables, and the similar statement preceding them, must serve as their explanation. The expression is not unlike that of "Agree with thine adversary quickly, whiles thou art in the way [9]." The King coming against us with whom we have to make peace cannot be the world, or the devil, but must be Christ Himself, coming with great power to try us; it is that Kingly Coming, as it were with the twenty thousand, of which the Old Testament speaks at its close; and the New also. "Who may abide the day of His Coming? and who shall stand when He appeareth [1]?" Being unable with any strength of our own to meet that trial, now while His coming appears afar off, we must send betimes, and make

[7] 1 Cor. iv. 9.
[8] In Evan. Hom. xxxvii.
[9] See Nativity, p. 452.
[1] Mal. iii. 2.

our peace with Him. A king, in such a case, will buy off another with heavy charge, stripping himself of all that is most precious to purchase costly conditions of peace: as did Joash, Ahaz, Hezekiah, and others. It is thus only that we can meet Christ, by sending before us betimes sacrifices and prayers. Thus St. Gregory takes it. "By what tears," he says, "ought we to hope for pardon, who have to meet our King in that terrible reckoning on no equal terms? Whom our condition, our infirmity, and our cause, renders inferior." "What can we do, but, while yet He is afar off, to send an ambassage, and intreat for conditions of peace? For He is said to be afar off, inasmuch as He is not yet seen present in judgment. Let us send unto Him as an ambassage our tears, our works of mercy; let us offer up on His altar the sacrifice of appeasing, knowing that we cannot contend with Him in judgment[2]." By a later writer, the two parables are applied to the two states of the religious life, the tower that of contemplation, the making war that of action[3].

"*Salt is good*," efficacious, and useful, while it continues such; "*but if the salt become corrupted*," hath lost its saltness, "*wherewith shall it be seasoned?*" This is the third distinct parable in this place; and the third time that this same expression has occurred in the Gospels[4]. "*Neither for the land, nor for the dunghill, is it fit. They cast it out.*" Such persons neither bear fruit themselves, nor are serviceable for imbuing others with principle. Neither by itself, nor in combination, is it profitable. "*He that hath ears to hear, let him hear*" (Luke).

[2] In Evan. Hom. xxxvii. [3] Cor. a Lap. ad loc.
[4] See p. 141, and Nativity, p. 445.

SECTION XII

THE LOST SHEEP AND LOST PIECE OF MONEY

St. Ambrose thus connects this with the former chapter —that having there spoken of the importance of things eternal, as the frailty of our nature cannot but fall, the good Physician hath pointed out the remedies, by these three parables, which are as a threefold cord, not easily broken[5]. Such associations will always be found in St. Luke's order of narrative, as if not accidental, but with design. It is remarkable, that where this parable occurs in St. Matthew, it is in a private exhortation to the disciples not to despise the little ones of God[6]. As our Lord often lays before us the rules of our duty in some parable which contains the mystery of Himself in His kingdom; so the same parable which He there urges as enforcing humility, He here adduces as the history of His own conduct. "*And there were drawing near unto Him all the publicans and the sinners,*" as they were called, "*to hear Him*" (Luke), thronging around, and with eager attention hanging on His words. "*And the Pharisees and the Scribes murmured, saying, This* man *receiveth sinners,*" attacheth them unto Himself with welcome, "*and,*" what is far worse, even "*eateth with them.*" As He had done in the house of Levi[7].

"*And He spake this parable unto them, saying, What man among you, if he have an hundred sheep, and lose one of them, leaveth not the ninety and nine in the wilder-*

[5] Exp. in Luc. ad loc. [6] Matt. xviii. 10. 14.
[7] Ministry, 2nd Year, pp. 289. 291.

ness, and goeth after that which is lost, until he find it? And when he hath found it, *he layeth* it *on his shoulders, rejoicing. And when he cometh home, he calleth together* his *friends and* his *neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that thus shall there be joy in Heaven over one sinner repenting, more than over ninety and nine just persons, which need no repentance"* (Luke). To understand the first and obvious meaning of this parable, we must consider the occasion, and persons to whom it is addressed, and that reserve of teaching which pervades our Lord's conduct, and so necessary for His hearers. The Pharisees are represented by the "just persons needing no repentance;" for they would thus have understood it. It is in this respect similar to the discourse to Simon the Pharisee, at his own house, where he is described as the debtor, who owed but little, in comparison with the "Sinner," who owed much[8]. But as in that case the Pharisee, according to the parable, loves but little, and the other much; so here the Angels in Heaven rejoice a hundredfold more over the Publican than they do over the Pharisee. The conscience, therefore, might well suggest what openly stated would have given offence,—that there was something wrong in their estimate of themselves. Joy in Heaven, and love on earth, this must be the brightest crown. Without entering into deeper meanings contained in the Parable[9], this was the lesson it conveyed; the persons addressed are taken, as often, in their own thoughts of themselves; they stand in the place of the "just needing no repentance," though, in fact, but "whited sepulchres," and far worse than the Publicans. "They were so sick," says St. Gregory, "that they knew

[8] See Ministry, 2nd Year, pp. 133. 135. [9] See pp. 144, 145.

not themselves to be so; and in order that they might know it, the heavenly Physician treats them with gentle appliances, and sets before them His benignant example to suppress their pride of heart[1]." Thus St. Augustin explains the ninety and nine as those presumptuous men who set themselves above returning sinners, having lost the one, which is the unity of God; and whom He leaves to the wilderness of their own heart[2]. Thus, indeed, have those Jews been left in the desert. Yet they were not of His sheep, for His sheep know His voice; or, if they would but know it, were themselves "the lost sheep of the house of Israel." In the higher sense, all mankind are the lost sheep borne on His shoulders; "All we like sheep have gone astray; and the Lord hath laid on Him the iniquity of us all[3]." He layeth it on His shoulders by the mystery of the Incarnation, "bearing our sins," bearing us by His Passion, and bearing us by His grace; and that, too, "rejoicing," as a willing Sacrifice; and to His Father's home, which is "the city of the living God, an innumerable company of Angels, the general assembly and Church of the first-born[4]."

And if all mankind are represented by the lost sheep, so is he more especially who mostly feels himself to be such, that humble person, who loving much, considers himself a lost sheep in comparison with what he would be, and as being most sensible of God's Presence, knows himself therein "the chief of sinners." And St. Gregory's explanation does, in fact, come to this; for though he supposes that by the righteous may be meant those who are slack in their repentance, as not conscious to themselves of any grievous sins, and who, indulging themselves

[1] In Evan. Hom. xxxiv.
[2] Quæst. Evan. ii. 32.
[3] Isa. liii. 6.
[4] Heb. xii. 22.

in things lawful, long not after their heavenly country, whereas penitents are apt to be more earnest and zealous in religion; but from this he proceeds to that hidden wisdom which the good may understand in this parable, for if so much joy is caused in Heaven when the unrighteous, in his repentance, mourns over the evil he has done, how much more joy must it occasion when the just man humbles himself all his days before God;—"when out of compunction for the past, he burns with the love of God, relinquishes the world, delights in reproaches, and feeling that he has strayed from God, compensates for the same by aftergains[5]."

That the "friends and neighbours" whom He calls with Him to rejoice, signify the Angels, might have been considered as a part of patristic mystical interpretation, were it not that our Lord's expression at the end of these parables, of "joy in the presence of the Angels of God," does of itself furnish this as the genuine explanation. The "neighbours," St. Gregory applies more especially to those Angels which see His Face. The whole parable is a setting forth of the Good Shepherd in the Prophets; whose very characteristic is that He seeks the sheep "which was lost[6]," as that "He shall carry the lambs in His bosom, and gently lead those that are with young[7]."

"*Or what woman having ten drachmas, if she lose one drachma, doth not light a candle, and sweep the house,*" in the Latin version, "overturn the house[8]," "*and seek diligently till she find* it? *And when she hath found* it, *she calleth together* her *friends and* her *neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. Thus I say unto you, there is joy in the presence*

[5] Hom. in Evan. xxxiv. 4.
[6] Ezek. xxxiv. 4.
[7] Isa. xl. 11.
[8] Evertit, for everrit.—Vulgate.

of the Angels of God over one sinner that repenteth" (Luke). It is in the Person of the Creator, as God Himself He speaks, seeking His own, the more beloved because lost. A shepherd seeking for his lost sheep; and the woman for a lost piece of silver, are full of care as for what is their own, their own property; men blame them not for this their concern, but sympathize with them; so should it be when God seeks to bring back the sinner. Were it not from fear of losing the simplicity and beauty of the Parable, we might say that the woman must represent the Church; and the drachma which she had lost must be one that has been stamped with the Image of the Heavenly King: and the candle which she lights are all the means of Grace, the Spirit, or candle of the Lord. He will "search Jerusalem with candles[9]." "The spirit of man is the candle of the Lord, searching all the inward parts of the belly[1]." Although in this parable one only out of ten is lost, whereas in the other it was one out of a hundred, yet, as in both cases it is expressed by the number of multitude, it may signify the same. To say nothing of the nine orders of Angels, in addition to mankind, of which St. Gregory and Ludolphus speak; as the sacred number of the Trinity multiplied by itself. While the oneness in both implies what is dearly prized. St. Gregory[2] takes the Shepherd as God Himself, and the Woman as the Wisdom of God: St. Ambrose as the Church: the former interprets the lighting the candle as the Godhead appearing in the flesh. "The Wisdom of God," says Ludolphus, "shining through the earthly vessels of our mortality, to seek for lost man, and bring him back to blessedness. That candle when lighted

[9] Zeph. i. 12.

[1] Prov. xx. 27.

[2] Hom. in Evan. xxxiv.

shone forth in miracles, kindled by words, illumined by examples, for man lay in darkness and the shadow of death[3]."

But as we find by Scriptural analogy, that what is said of the Church, or Kingdom of Heaven without, has usually an interpretation and fulfilment in the soul itself, so we find that this parable also is sometimes so explained. "That lighting the candle is the Divine Word," says St. Gregory of Nyssa. "In his own house, that is in himself and his own conscience, must a man seek for the lost piece of silver, that is the Royal Image, which is not entirely defaced, but hidden by filth and corruption of the flesh, and when this is washed away by repentance, that which was sought for shines forth. And she calls forth all the powers of the soul to rejoice with her[4]."

SECTION XIII

THE PRODIGAL SON

"*And He said, A certain man had two sons.*" We often have occasion to notice a certain vein of identity or similarity extending through our Lord's parables; and, indeed, through His Word and works generally; so that there is not one but what may be found in another shape, with other combinations, appearing again in a new aspect, with some diversity, either of expression, symbol, or application. In the same manner this cannot but remind one of "the parable of the Two Sons" in St. Matthew[5],

[3] Vita Christi, p. 399. [4] Lib. de Virgin. c. 12.
[5] Holy Week, Pt. ii. § ii.

wherein the elder and the younger are explained in the same manner of Jews and Gentiles; or of the Pharisees and Publicans; or of the two states of the righteous man and the Penitent. Doubtless, in the depth of Sacred Truth, containing all these meanings; the Eye of Scripture, or Divine mirror, finding out, or reflecting with equal force, each of these on which it is brought to bear. It may further be observed that there is a peculiar interest in the manner whereby Holy Scripture in its parables, analogies, and metaphors, represents individuals: human ethics generalize; Scripture embodies; setting forth the universal in the particular, the species in the individual; because it speaks, as nature itself does, to human affections. Thus popular books of Allegory send forth abstract qualities; Holy Scripture persons. As throughout these parables, affliction is in the wounded man; pride is in the Priest; indifference in the Levite; mercy in the Samaritan; in the Shepherd who hath lost his sheep is affectionate care; bereavement, or sense of loss, in the woman who hath lost the piece of money; worldly ease is a rich glutton; covetousness is a man building barns. It will be at once seen that this is the reverse to the popular symbolical teaching, where the abstract terms of Mercy, Faith, Courage, and the like, go forth. This method of Scripture gives life to principle; doctrine in Holy Writ becomes personified, embodied, clothed; it arises from the singular vitality and Divine reality which pervades it; in like manner as a temptation is a living instigator of evil; an accident is an angel of God; a relapse into sin is a spirit returning to his former abode with seven others; lawlessness is the lawless one; irreligion the Antichrist; the attributes of God are set forth to us in every thing that may assist us to realize them

rather as Personal Manifestations than secret abstractions. The objective and the subjective are combined. And all this inasmuch as perfect goodness is to us not, as to philosophers of old, a quality, but no other than Jesus Christ, the Only Good; Who is Himself Truth, Righteousness, Wisdom. In themselves and unto all and unto each of us.

The "two sons" are taken by St. Augustin, Jerome, St. Gregory, Bernard, and others, to represent the Jews and the Gentiles. "The two stocks," says Augustin, "of the human race, one of which remained in the worship of God, the other which deserted God to worship idols [6]." And thus in Scripture, "Israel is My son, even My first-born [7]," which is said to Pharaoh in distinction from the Gentiles. But this sense was of course a mystery latent beneath the parable; the meaning on its first delivery was of Pharisees and Publicans; and again another "mystery of godliness" lay within it to be afterwards realized; in the nature of a Christian's righteousness who, as he grows in Christ, will appear more and more in his own eyes as "exceeding sinful." A question has been here raised whether the Publicans were Gentiles, as Tertullian [8] maintains; or Jews, as St. Jerome [9]; but the argument does not really bear on the interpretation of the parable. For the Publicans were, at all events, the objects of aversion to the Pharisees, on account of their intercourse with the Gentiles, and therefore receiving them was, in principle, admitting the Gentiles. This parable, it may be observed, arises out of the two former, with many additional circumstances of great interest and beauty. The object of the previous parables was to mitigate the prejudices of the Pharisees, by

[6] Quæs. Ev. lib. ii. 33.
[7] Exod. iv. 22.
[8] De Pudicitiâ.
[9] Epist. ad Damasum.

describing the joy among the angels of Heaven over the returning sinner; but this sets forth the fountain of that joy in God Himself, yearning, as a Father, over a son that was lost. It almost leaves the language of figure and approaches more to reality and life itself. More dear than sheep to a shepherd, or piece of money to the woman, is a son to his father, the bowels of paternal love brought him back to affectionate return. However far he may have departed he is still the son of a Father in Heaven, by creation if not by adoption, by nature if not by grace. None, therefore, have cause to be offended if a Father receive back a son. This is the first application of the parable. There is contained in it, moreover, the argument, *à fortiori*, as in most similitudes, which speaks of the goodness of God; inasmuch as human fathers, at the best, are represented as evil in comparison with God [1]. And although the Father is here usually interpreted as meaning God; yet, as St. Ambrose says, it is, more properly, Christ Himself; the mercies of God in Christ as made man for our sakes; in short, it is the Incarnation. The parable does, of course, on its surface and in its more obvious application represent the Pharisees in the Elder son, as in the former instances, as the just persons not needing repentance; and the Prodigal, or younger son, as those who were supposed to have gone astray and been lost. It differs again from the two former parables in this, that in this parable the movement of return is in him that had wandered, as expressive of free will; but in the lost sheep and piece of money, it was altogether in them that were seeking the lost. In the one the movement is on the part of God; in the latter on that of man.

A certain man had two sons, "*and the younger of them*

[1] Matt. vii. 11.

said to his *father, Father, give me the portion of substance that cometh to me,*" to my share. "The knowledge of good and evil," says Chrysostom; "all the faculties of the soul," says Augustin, "which it receives to itself by free will." The beginning of evil is the desire to be our own master, to be free from God, to carve out for ourselves our own happiness with the endowments He has given us of reason, of fortune, of knowledge, and the like; to seek to lay them out for our own good independent of God; not to rely on Him for daily support of body and soul. This is going on in the heart of every one that departeth from God: for what is by men called Liberty with God is Lawlessness. "The beginning of pride is when one departeth from God," and "pride is the beginning of sin [2]." It is an attempt like that of our first parents to be as God; for He only is without a governor. "*And he divided unto them* his *living.*" God allows those to depart who ask to do so; but embraces those that return.

"*And not many days after the younger son, collecting all together, departed into a far country.*" He had already in heart gone from him, but hung as it were involuntarily about his Father and his Father's house for awhile; and then left it behind his back. "The far country," says St. Augustin, "is the forgetfulness of God [3]." Not by change of place, says Chrysostom, departing from God, Who is every where present, but in heart. They are "gone far from Me:" "they have forsaken Me:" "they have removed their heart far from Me," are the touching expressions in the prophets [4]. "He who separates himself from Christ is an exile from his country," says St. Ambrose; "but we are no more strangers and foreigners, but fellow-citizens

[2] Ecclus. x. 12, 13. [3] Quæs. Ev. lib. ii. 33.
[4] Jer. ii. 5. 13. 19. Isa. xxix. 13.

with the saints, and of the household of God [5]." The far country he explains as "the region of the shadow of death," of which Isaiah speaks [6]. "*And there,*" in this distant country, far from the restraints of his Father's house, "*he squandered his substance, living in prodigality.*" The gifts of God, conscience, peace of mind, God's indwelling in the soul, the true substance of life, and freedom of will, were wasted. The image of God, says St. Ambrose, which he had received. "Lavishing," says Augustin, "with outward show, while exhausting itself within."

"*And when he had* now *spent all, there occurred a mighty famine throughout that country. And he began to be in need.*" Fulfilling for a time the delights of the flesh, and of the mind, he felt not his want till these failed; when there is a dearth around, the failing of worldly succours, then first comes upon him the consciousness of his loss; but not as yet the beginnings of repentance. In the land which he had chosen for himself, the forgetfulness of God, there is a mighty famine. As the prophet expresses it, "Know and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God [7]." Or in language beautifully descriptive of this mighty famine, in him "whose heart departeth from the Lord," "He shall be like the heath in the desert," "he shall inhabit the parched places in the wilderness, in a salt land and not inhabited [8]." The famine, says Augustin, is a want of the word of truth.

"*And he went and joined himself to one of the citizens of that country.*" The same word, "joined," is used in another place, "he that is joined unto the Lord is one

[5] Eph. ii. 19.
[6] Exp. in Luc. lib. vii. 214.
[7] Jer. ii. 19.
[8] Jer. xvii. 5, 6.

spirit[9]." This has the more force, if we consider with St. Augustin the citizen of that region of the shadow of death to be the evil spirit. But if the Prodigal son be the Christian who has fallen from grace and adoption, he may be the heathen. "This son," says St. Chrysostom, "bears the image of those who have fallen after the laver of regeneration[1]. It is indeed the type of every one that departeth from God. He went for consolation in the yearnings of the immortal spirit within him to the Heathen maxims of this world, to be as the nations who know not God. "*And he sent him into his fields to feed swine.*" Eloquently and powerfully is this set forth in the Book of Ecclesiastes: it is this state which the Sacred Preacher would describe, of which he is the best Commentator. "I looked on all the works that my hands had wrought, and, behold, all was vanity." "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts[2]." The most touching things in classical poets are the lamentation of this want, of this perishing by hunger.

"*And he longed to fill his belly,*" the famished craving of his hidden soul, "*with the husks the swine did eat,*" wallowing in the mire of fleshly lusts. "*And no man gave unto him.*" He found no good, nothing to satisfy, while he turned to brutish pleasures, to feed with swine: with things such as the literature of Greece and Rome abounds: "secular sciences," says St. Augustin, "sounding aloud of barren vanity." "In those husks, the teaching of the world, which cries loudly of vanity, he could find nothing stable." Thus Circe, in Homer's allegory, converts into beasts her votaries, and feeds them together with the

[9] ἐκολλήθη. Ὁ κολλώμενος, 1 Cor. vi. 17.

[1] De Pœnit. i. 4. [2] Eccles. ii. 11; iii. 18.

swine. But the expression is here stronger than to us it appears, from swine being legally unclean, and therefore abominable. "Wherefore God also gave them up to uncleanness[3]." Man's spirit is not fed by that food which satisfies the beasts. "Who will show us any good[4]?" was the inquiry of his heart. "No one gave unto him." There was nothing but God who could satisfy him. "Lord, lift Thou up the light of Thy countenance upon us!" From God alone is every good, perfect, and true gift. He had left the food of angels to be with swine, but the food of swine satisfied not.

"*And when he came to himself*"—Oh, wonderful words in Divine simplicity, the knowledge of himself, which had all the while been hidden, now breaks in upon his soul; he came unto himself, and coming unto himself he comes to God, to the Divine Spirit within him hidden so long, and buried by the animal or intellectual life; the witness of God, the spark of immortality within. He came to know that he was "wretched, and miserable, and poor, and naked." "He found him in a desert land, and in the waste howling wilderness; He led him, He instructed him[5]." "I will bring her into the wilderness, and speak comfortably unto her[6]." "When He slew them, they sought Him; and turned them early and inquired after God. And they remembered that God was their strength." He came to self-remembrance and self-knowledge. "The penitent," says St. Gregory, "ought to recollect where he hath been, that is in sin, and therefore he ought to grieve; where he will be, that is in judgment, and therefore he ought to fear; where he is, that is in misery, and therefore he ought to lament; where he is not, that he is not

[3] Rom. i. 24.
[4] Ps. iv. 6.
[5] Deut. xxxii. 10.
[6] Hos. ii. 7. 14, 15.

in glory, and therefore he ought to sigh after it[7]." Mighty famine around, and himself perishing; thus great instances of repentance have been preceded by circumstances of distress—the loss of his child to David, Manasseh's prison, Hezekiah's sickness, Daniel in captivity, St. Peter in the night of desolation, the Magdalene in ill report and contempt. Coming to himself "*he said, How many hired servants of my Father have more than they need of bread, while I with hunger am perishing?*" Here in a few words are expressed the groanings of creation; the pathetic lamentations of human nature in its best estate when far from God; in this cry are concentrated the voices of all the Heathen Poets out of the dust. It is the hunger of the soul; his desire is infinite, for it was made for God, and failing of that end, it is infinite in the feeling of loss and craving, and "enlargeth itself as Hell and death[8]," which are never satisfied, because they have an infinite desire to fill, even though it be with Hell and death. "The devils," says Theophylact, "do their best, that satiety of evil should never come."

"*I will arise*"—from this my low condition in which I lay prostrate on the ground,—"*and will go unto my Father, and say unto him, Father, I have sinned against Heaven, and before thee.*" "Against Heaven," there here comes in this most sublime and affecting allusion to something higher than the mere imagery of the Parable, a gleaming through of the great truth which lay behind, of spiritual hunger and desertion, and the eye of Heaven averted; still further, of God Himself as that Father; of being in the sight of One Who had been with him all along, Who hath not left him though he had gone far away. "Before Thee, as in Thy sight and knowledge,"

[7] Hom. xxxiv. in Evan. [8] Hab. ii. 5.

says Ludolphus, "as in the secret chamber of conscience, into which penetrated the eyes of none but Thee, Who art my Judge." Every sin that finds him out, though it be against man, yet in its aggravated form will appear only to him as against God. "Against Thee only have I sinned, and done this evil in Thy sight."

"*And am no more worthy to be called thy son. Make me as one of thy hired servants.*" This clothes in Divine language the temper of the Centurion, of the Canaanitish woman, of "the sinner" that anointed, of the good Publicans Matthew and Zaccheus; hoping from very hopelessness, and by despair made bold. This prayer in his heart is humility; with this he begins, in this he continues, this accompanies him all his way home, and with this his journey ends; for the beginning and the end of all graces is humility. It is because he had been a son, because it was to a Father that he was returning, that he was thus humbled. He returns with the word "Father;" it is the spirit of adoption which gives him hope. It was because he could no longer say, Abba, Father, that he says so most effectually. He has become from bearing sin even like unto "the Man of Sorrows;"—"going on his way weeping." He is looking forward, not to take even the lowest place at his Father's table, but to be (O mysterious resemblance to the Son of Man!) "as he that serveth." But he was as yet, says Augustin, only meditating repentance and confession, not practising it. "Confession alone," says a Latin writer, "absolved the thief on the Cross, but this man the desire alone of confession." "O happy sinner," he exclaims, "blessed not because thou hast sinned, but because thou hast repented! Guard thou anxiously and watchfully this spirit, with humble thoughts of thyself and gracious

thoughts of God. There is nothing greater than this in the gifts of the Holy Spirit; nothing more precious in the treasures of God; nothing among all graces more holy; nothing in Sacraments more healthful." "Never wilt thou render thyself more worthy as a son than by thus confessing thine unworthiness." "This humility not only justifieth the sinner; but perfecteth the righteous, and accumulateth their righteousness." "Thou hast chosen to be as one vile in thy father's house; content to become as one of hired servants: persevere in this sentiment, and, highly promoted as thou art, unto yet greater things shalt thou attain[9]."

"*And he arose, and came to his Father. But while he was yet a long way off, his Father saw him,*"—as if in anxious watch on the way that he would come,—"*and was moved with compassion,*"—at the pitiable sight of his humiliations,—"*and ran, and fell on his neck,*"—ere he had spoken,—"*and kissed him.*" "How much," says the last-mentioned writer, "these words seem to express, the father was longing more to grant, than he to receive forgiveness!" "He was more oppressed with the sense of compassion, than the other with that of his sufferings." It is like the affecting meeting of Tobias with his parents; his mother said, "My son is dead. And she went out every day into the way which they went," or, "sat looking about toward the way for her son. And when she espied him coming, she went forth, and fell on the neck of her son; and they wept both." And Tobit, "when he saw his son, fell on his neck and wept[10]." But here the father speaks not. There is something in this silence itself at first meeting full of the most touching eloquence.

[9] Sermo de Fil. Prod., apud Bernard. Opera.

[10] Tobit x. xi.

It is after having been thus accepted, embraced in the arms of Mercy, and having received the kiss of reconciliation and forgiveness, that the words of humiliation are again repeated. The same sense of unworthiness continues after the son is restored: and it is after the expression of this humility that the gracious gifts are called for. But the latter part of his intended confession is not here repeated, either, as Titus says, that it is implied by St. Luke, though not repeated; or as Augustin thinks, after his father's kiss, that he thinks it unseemly to speak of being as a servant[11]. "*And the son said unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son. But the Father said to his servants, Bring forth the robe* which is *the best, and clothe him* with it, *and give a ring for his hand, and sandals for* his *feet.*" The robe of righteousness and forgiveness, which is Christ Himself; the ring, which is the symbol of salvation; the emblem of betrothal, the Marriage-seal; the pledge of the Holy Spirit; by which Christ betroths unto Himself His Church; or what if the ring be the predestination of eternity, by which the Bridegroom gives the seal of His acceptance? Or what is the Robe and the Feast, but Baptism and the Eucharist? It is, indeed, literally, "the *first* robe;" that is, says Ludolphus, "the restoration of that innocence, with which he had been clothed in Baptism, and by sin had lost." And if the penitent was in his humiliations made like unto Christ Himself, so is he now in his restoration; so that the very figure by which the Prophet describes Christ returning from the grave is here represented; "Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee,

[11] Quæs. Ev. l. ii. 33.

and I will clothe thee with change of raiment[1]." "They shall walk with Me in white." As afterwards, "This my son was dead and is alive," even as Christ Himself, "I am He that liveth, and was dead[2]." And with sandals for His feet, as "clad with the preparation of the Gospel of peace."

"*And bring hither the fatted calf, and kill it.*" The Father slays not His Son Himself, says St. Chrysostom, but delivered Him up to be slain for us all. "*And let us eat and be merry.*" "Christ our Passover is sacrificed for us; therefore let us keep the Feast." This corresponds with calling on the Angels to rejoice in the former parables. It may be here the consolations and sweet refreshings vouchsafed to the Penitent, like the overflowings of that which is in Heaven, a sound from that strain, crumbs from that Table, a gleam from that Light. But the Gospel is ever a Feast[3]. And it is, of course, with a distinct reference to the Eucharist, as St. Augustin observes. Thus the last act of Christ's before His death, was His appointment and invitation to this Feast; and His first act with the disciples, on coming from the grave, was to eat with them. "*For this my son was dead, and is alive again; and was lost, and is found;*" was dead unto me,—dead unto God, for the soul without faith is dead with God: "was lost" when seeking self; now losing himself, is "found" in God.

"*And they began to be merry.*" It was Christ Himself sitting with Publicans and Sinners in His Church. "*And his elder son was in the field:*"—the Israelite, the Pharisee, they of whom he is the type in human nature; being at work in the field without describes his service, unloving

[1] Zech. iii. 2. 4. [2] Rev. i. 18; iii. 4.

[3] See Resurrection, p. 221. Study of Gospels, p. 214.

and unrefreshed, in distinction from those who are found in Christ, who eat and drink in His Presence, clothed by Him, feeding on the Great Sacrifice. "*And as on his coming he drew nigh unto the house, he heard melody and dancing;*"—the harmonies of the Spirit, the music that had overflowed from Heaven, the Gospel of good tidings heard upon earth, responsive to which was the dancing,—the movements in the hearts and the ways of men. "*And*"—in no kind mood on hearing the sounds,—"*he called one of his servants, and asked what these things might be;*" that is, says St. Augustin, he takes one of the prophets to read, —one, we may suppose, such as Isaiah, who describes this coming in and acceptance of the Gentiles. "*And he said unto him, Thy brother is come. And thy Father hath killed for him the fatted calf, because he hath received* him *safe and well. And he was angry, and would not enter in. Wherefore his Father went out, and intreated him.*" He is without still, and unwilling to enter; but, says Augustin, when the fulness of the Gentiles shall have come in, his Father will go out at the fit time to bring him in, that all Israel also might be saved [4]. But such must be at the termination of the parable; for as yet he is invited, but declining and complaining.

"*But he answered and said unto his Father, Behold, for so many years do I serve thee, and never at any time transgressed thy commandment;*" the Jew, ever boasting of his righteousness and obedience [5]; thus the young Ruler loved of Christ, "All these things have I kept from my youth." "*And* yet *to me thou never gavest a kid, that I might make merry with my friends.*" By the kid, says St. Augustin, the sinner is usually signified. The Jews ask for the kid, says St. Ambrose, "the Christian for the lamb: and

[4] Quæs. Ev. ii. 33 [5] Holy Week, pp. 126. 128.

therefore Barabbas is released for them; for us the Lamb is slain." "*But when this thy son hath come who hath devoured thy living,*"—not his own but thy substance,—"*with harlots, thou hast slain for him the fatted calf. But he said unto him,* My *child, thou art ever with me, and all*" things that are "*mine are thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found*" (Luke). The construction of envy pervades the one; that of fatherly charity the other in contrast; the former says, "thy son" hath spent "thy living," and that "with harlots," an harsh assumption of his own; the latter says, not my son, but "thy brother;" he was as one dead to us, but not so now. The former says, "thou never gavest me;" the latter, "all mine are thine." Again, in what the Father says, there is a high and Divine sense, as of the things of God; he is "as having nothing," for all things are his Father's; and yet as "possessing all things[6]," as all in being his Father's are his. It probably contains a great mystery, that, in possessing God, there is no room for envy or covetousness; things finite and human are measured by comparison, but not things infinite and Divine; wherein for another to have, is for us, through charity, to have the same more abundantly. Thus this expression, "all that I have is thine," is interpreted by St. Augustin to be descriptive of that possession of the things of God as it is looked upon by His perfect and immortal children. "When all things shall so belong to each as in belonging to them to be the property of all. For when we shall have obtained that blessedness, the higher things will be ours to look on, equal things

[6] 2 Cor. vi. 10.

ours to have fellowship with, the lower things ours to rule."

There is the same difficulty on the surface of this parable as there is in so many, where the Jew, though unbelieving and impenitent, is as the righteous that need no repentance; as the whole that need not a Physician; as the sheep that hath not gone astray; as the debtor who owed but little; as one working in the vineyard from the first hour of the day; whatever therefore the explanation of this is, it should be such as to meet all the cases alike[7]. Theophylact well explains it as taking them in their own estimate of themselves. He instructs the minds of the Pharisees that although they may be righteous, and may have fulfilled all the commandments of God, they ought not to take it amiss that sinners should be received. "Let it be so, ye may be righteous, as this son well-pleasing to his father, but I entreat you, the just and the clean, murmur not against the salvation of another, for he also is a son." The interpretation of the parable must be such as, in the first instance, meets the case of the Jews to whom it was addressed; and, secondly, it must be such as applies to all times. "Thou art ever with me, and all that I have is thine," is quite descriptive of the state of the Jews, to whom was vouchsafed the knowledge of the One true God, His word, and ordinances, and statutes; and although he now stood without that room of rejoicing, he might have entered in, and by sympathy have fully partaken of his father's joy. Again, through all times there are those who have been thus highly favoured, by being brought up, as it were, in the bosom of God, yet will be found at last to have fallen short; and this will be chiefly shown by the want of this brotherly charity.

[7] Ministry, 2nd Year, p. 134.

The parable but meets the case contained in the Evangelical proverb, and which is every day being fulfilled, that "the first shall be last, and the last first." They who appeared to stand in that their security fall; they who have fallen are set up, "and they that stumbled are girded with strength." But the lesson more immediately urged is not against a false security in ourselves, but a tender regard for returning sinners, and that charity which is the bond of perfectness. "For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He who says, "I never at any time transgressed Thy commandment," must be alien to the temper of a Christian, who says, daily, "Forgive us our trespasses, as we forgive them that trespass against us." And the best robe in the Father's house must be charity.

SECTION XIV

THE UNJUST STEWARD

Among the variety of parables which now occur this is not the least difficult at first sight to explain; from the circumstance of conduct of great wickedness being put forth by our Lord as representing the wisdom that should be in His elect. But, perhaps, this difficulty may mainly arise from some things not having been mentioned which gave occasion to the parable at the time, or were connected with it. We find our Lord's teaching so usually taking its form from subjects presented to the notice of His hearers;—as on the late occasion His parables successively arise from incidents at the Feast;—that it is natural to suppose, that

this instance of shrewd and successful wickedness, was not only a real occurrence, but one that had lately take place, and was occupying the thoughts of those around. But it might be said that as all such events, nevertheless, and the control and occurrence of them, are in the hands of Divine wisdom, this explanation is not sufficient to account for the peculiar nature of this parable: incidents wait on the Governor of the world, not He on them; they are the characters or letters which form His teaching, and come forth at His bidding. It may, then, in the second place, be observed, that there is a lesson of Divine wisdom contained in an argument adduced from such a case beyond what there could be in any other: for one great object is to show that all the occurrences of the world, however bad and unworthy in themselves, yet should minister to the spiritual edification and wisdom of God's children. That whatever language they may speak to others, they contain within them another better language which they speak to these; and that with the more effect the stronger the case is. For it being an instance of great iniquity, and that not one which spoke in the more obvious language of Divine retribution from disappointment ensuing; but, crowned with success, and admired by the world for its wisdom; and which might, therefore, have been supposed to serve as a stumbling-block to the good; yet, on the contrary, it comes forth with the greater force and beauty as bearing witness to the transient nature of things below, and of eternal habitations with God. In this respect it resembles the parable of the unjust Judge; and that of the selfish Neighbour in bed. There is a peculiar sweetness and power in these circumstances of teaching; they serve to show the world as God's world: all things as working for good to His elect; as subservient

even in their own perverseness to "instruction in righteousness" and everlasting good. It is like the Divine prophesying of Caiaphas while bent on his own unholy designs. It corrects the error of looking upon the things of the world in any way as apart from God: as if, on account of the aboundings of iniquity, it were not His world; for thus love itself by them is instructed, and need not wax cold, nor be stifled by them, but burn the brighter; while the very evils of the world minister fuel to the Divine flame of charity, and the wisdom of the just.

"*And He said also unto His disciples*" (Luke). This is mentioned in distinction from the former parables, of which the three last were addressed to the Pharisees and Scribes; and the previous conversations which were addressed to the multitudes that followed. And this expression of its being spoken to the disciples is another point to be considered in the explanation of the peculiar nature of this parable, for the circumstance which appears different from what we should have expected is rather on the surface in popular teaching, than any thing further. Not that it was spoken at all privately; for it is one of those occasions on which our Lord addresses His own more immediate followers, or disciples, in the hearing of others; as it afterwards appears that the Pharisees hear this parable, and are offended by it.

"*There was a certain rich man*,"—He Who alone is rich as unto Whom all things belong,—"*which had a steward*." This, our English word, "steward," is very suitable, and corresponds much better with the Greek than the Latin word "villicus," for it signifies one who is entrusted with the care of his household and property. "*And the same was accused unto him, that he had wasted his goods*." In

the last parable, the Prodigal Son appears as one who had wasted, or squandered (it is the same word, διασκορπίζων), the goods that were his own; here it appears that such goods were not his own, but his master's. And this is the first thing taught by this parable—that we are stewards, not owners, of all the goods of which we have the use; spoken of indeed in Heathen wisdom [8], but ever implied in Scripture.

"*And he called him, and said unto him, How is it that I hear this of thee?*" I hear thine offences, "crying unto Me from the ground." And there are "accusers" of the brethren "which accuse them before our God day and night [9]." "*Render an account of thy stewardship; for thou mayest be no longer steward.*" These words describe the condition of us all; the goods of nature, of estate, of grace, have been given us upon trust; they are represented as talents or pounds lent, as riches not our own, of which we have the care; and on account of our fallen corrupt state we have all more or less squandered them: we are all stewards of God; "moreover it is required in stewards that a man be found faithful [1];" but we have all been unfaithful in that trust; we have notice given that we are to render up our stewardship with the account thereof. The mark of death is upon us; the Breath of God's displeasure hath passed over us; every sign of decay, every remembrancer of mortality, is indicative to us of that Voice of God. These all seem to say to us, "Give an account of thy stewardship; for thou mayest be no longer steward." For all things speak to us of an account to be rendered, and of judgment to come; and of this our stewardship being near at an end. "Oh, the strict, the

[8] "Vitaque mancipio nulli datur, omnibus usu."—Lucret. iii. 984.

[9] Rev. xii. 10.

[1] 1 Cor. iv. 2.

anxious, the hard saying!" exclaims Ludolphus, "when the account must be given of hidden thoughts, of idle words, of all our works; then shall the Heavenly books be opened, then shall memory read in the book of conscience whatever a man hath thought, hath spoken, hath done." In the same fulness and variety he explains the goods he hath wasted, as his money in unlawful and superfluous expenses; his body by pleasures; his soul by unclean thoughts. And the accusing is "by conscience within; or by the testimony of his life; or by ministering angels." "And this steward himself is," says the same writer, "in things spiritual, the prelate; in temporal things the earthly prince; in both of these every Christian[2]."

"*Then the steward said within himself, What shall I do? For my Lord taketh away from me the stewardship. To dig I have no strength; to beg I am ashamed.*" It is the description of self-communing perplexity and helplessness on the desertion of God; it is like the despair of the Prodigal in the last parable, out of which he turned to God. Neither within me nor without have I any power to look to; neither can I sustain myself nor ask of others. It is the looking forward to the time when to work and to pray will both be in vain. "The foolish virgins," says one, "are an instance of this, who unwisely begged of the wise, but returned empty. For every one puts on his daily life as his inner garment; it is not possible for him to put it off or exchange with another[3]." "*I know,*"—upon consideration,—"*what I will do, that when I am removed from the stewardship they may receive me into their houses.*" "The diversity of rewards," says Ludolphus, "the many mansions of the blessed." Those heavenly

[2] Vita Christi, p. 426. [3] Pseudo-Chrys. Aur. Cat.

mansions belong to the poor; for theirs is the kingdom of Heaven; and if the rich would enter there, they must buy it of the poor. "*So he called each of his Lord's debtors,*" —or tenants, who farmed his property, and gave the landlord in kind his due share of the profits or increase. "And he *said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of oil.*" The produce of his olive-yards. "*And he said unto him, Take thy bill, and sit down quickly, and write fifty.*" "Quickly," because the time is urgent, it must be done at once or not at all. In the parable the word expresses, as Maldonatus observes, the haste of a fraudulent man fearing detection before his design is effected; but as it rises into the spiritual meaning of the lesson conveyed, it speaks of the urgency required to make safe when all is danger around, the precariousness of our present condition; as of one detecting that his house is giving way; that his vessel has sprung a leak and the water is rushing in. Such is the despatch which Scripture ever urges upon us; for "the night cometh when no man can work." "There is no wisdom in the grave." And the sentence of death hath gone forth against us all.

"*Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill, and write fourscore.*"

There is great difficulty in interpreting the meaning of these "debtors;" and the impairing or lowering the produce due, in order that they may serve the ends of the wise steward. Perhaps they might be taken generally for worldly powers and opportunities of earthly and temporal good. A man is possessed of wealth or station which, if considered with respect to this world only, may be as an hundredfold, if turned to secular account and

pursued with such ends; but, to him who would be wise unto eternity, very much of these results is lost; he must be content in all these matters to take a lower standing with the world, if he would have such converted altogether to the use of his Heavenly Master. He has the same endowments still to make use of, but much impaired in their apparent profit; if he be devoted himself, and would have them all devoted to the service of God. And so likewise, after a different measure or degree, will it be with abilities of body or mind; if he would convert them to the ends of God, and not of the world, he must seem to abate much and to fall short of those high promises which they might have seemed to hold out to the world. If sanctified to his Master's use, and to work for him an eternal inheritance, they will seem to lose much. He that owed the hundred measures of oil must write fifty; and he who owed the hundred measures of wheat will produce but eighty. And perhaps the difference may be owing to this, that the oil may represent the higher and lighter gifts; and the wheat the more necessary and substantial; for in the Christian's use of the former the apparent loss is much greater than in the latter. A man gifted with the one may offer them up to Christianity with less sacrifice than the other. Maldonatus[4], Ludolphus, and others, although they do not give this explanation, yet would thus consider it so far as this, that they do not look upon it as applying merely to the use of riches, but to all duties, with regard to which sinners are indebted to God. But the first and more obvious sense, as urging liberality in the use of money and almsgiving, is usual with ancient writers. Thus, a writer before quoted, "As often as a man perceiving his end approach-

[4] In Luc. ad loc.

ing, lightens by a kind deed the load of his sins,—either by forgiving a debtor his debts, or by giving bountifully to the poor,—dispensing those things which are his Lord's, he conciliates to himself many friends, who will afford him real testimony before the Judge, not by words, but by demonstration of good works, nay, moreover, will provide for him, by their testimony, a resting-place of consolation[5]." If, indeed, the debtors be considered as persons, they may be such as afford us such opportunities of good, whether they be the poor or any others. Perhaps the closest analogy to the debtors might be sinners whom we reclaim; such as are deeply indebted to God, but by our means have that debt of theirs to God much lessened; and are made, therefore, our friends; and powerful intercessors with God; affording us a home in the evil day. Or again, they might be considered not merely as debtors to God in things spiritual, but as all those varied persons at the end, described as the poor, the sick, the prisoner, the stranger, and the like[6], who are relieved by us, and receive us, or cause us to be received, into the eternal habitations. Blessed wisdom, indeed, when the sinner shall stand before God with these his friends! But, if it be applied to the conversion of sinners, then it will be seen that the resemblance throughout holds in this, that although their debts to their Lord continue in fact the same, yet a great part is taken off through their forgiveness and remission, brought about by our means. As one instance falling under this general interpretation the steward might be considered as the Jew, who had wasted the powers and great stewardship he had received of God; and had now warning that such stewardship, in things Divine, would be taken from him for his abuse of the

[5] Pseudo-Chrys. [6] Matt. xxv. 35, 36.

same; and his Lord's debtors might be such sinners as the Gentiles, whom the wiser Jew, as St. Matthew and the rest of the Apostles, laboured to convert, and was received together with them into the building not made with hands eternal in the heavens. In some sense of this kind it is applied by Tertullian[7].

"*And the master praised the steward of iniquity, because he had acted prudently*"—while suffering from his dishonesty he could not but admire his ingenuity in thus providing for himself. "*For the children of this world are more prudent for their own generation,*"—here upon earth,—"*than the children of the light*"—are for theirs in Heaven. "Not more wise," says Origen, "but more prudent; and that not simply, but in their generation." But wisdom might well be used here in this same sense. For the word "prudence" (φρόνησις) is used in the same high sense as a moral virtue as "wisdom" itself (σοφία) is[8]. Maldonatus well explains it, that "evil men are more wise for evil, than just and holy men are for good."

"The Lord commended the unjust steward" is by most good writers taken as a continuation of our Lord's parable, and explained of the Master of the steward. And, in furtherance of this opinion, it may be observed that the words "*And I say*" are added in continuation, as if such were our Lord's words, after those of the steward's Master in the parable. But some, as Origen and Erasmus, take it as spoken by the Evangelist of Christ Himself. Indeed, this would be quite similar to what occurs afterwards, at the end of the parable of the unjust judge. "And the Lord said, Hear what the unjust judge saith[9]." This mode of taking it would afford a

[7] De Fug. in Pers. xiii. [8] See Arist. Ethics, lib. vi.
[9] Luke xviii. 6.

very good meaning, and might be thus explained, that the point which our Lord dwelt upon, or held out for commendation in this man, was his wisdom in looking forward and providing for the time of his expulsion and need; this is the wisdom which we Christians so much need. And this interpretation seems better to hold with the latter part of the verse. "O that they were wise, that they would consider their latter end;"—that they would go to the ant;—that they would look to the serpent;—nay, to the men of this world! To look on mankind around, and see so much forethought; so much pains in providing; among the children of darkness, in "the hidden things of dishonesty," so much wisdom; and so little among the children of light! O, beautiful and sweet wisdom, how pathetic and affecting does the appeal seem to speak in the mouth of our Blessed Lord Himself! What greater occasion for moving tears? what sight more for compassion in the merciful heart of the Son of Man, than wisdom so careful, yet for what end? pains so successful, but for what end? How small a part of such thought, and of such wisdom, might obtain an eternal mansion with good angels, and in the very bosom of God! How far different should we be if we were as wise as they! well might the Lord commend this wisdom.

"*And I,*"—words emphatically spoken at the close of the parable,—"*and I say unto you, Make unto yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting tabernacles.*" "My heart and my strength faileth, but God is the strength of my heart, and my portion for ever[1]." "They may receive you," δέξωνται, as in another place, "thy

[1] Ps. lxxiii. 25.

soul do they require of thee[2]," ἀπαιτοῦσιν, i.e. the angels. And so it is taken by St. Ambrose, of the angels and saints. But, to agree in exact correspondence with the debtors in the parable, it should be the "friends" ye make by your riches. And thus it is usually interpreted of the poor. "Who are they," says St. Augustin, "that shall have the everlasting habitations but the Saints of God? And who are they to be received by them, but such as have ministered to their wants[3]?" This is the more obvious interpretation of the whole passage, and confirmed by the ensuing fearful parable. The poor are the "heirs of the Kingdom which God hath promised;" and the Kingdom being theirs they are able to admit others who have made them their friends. Offend not the little ones of Christ, because their Angels behold God's face; make friends of the poor, because they have everlasting tabernacles in which you will wish to be admitted. It seems to imply that riches are the root of all evil, founded on "unrighteousness," and ministering to it; yet, even of these you may make friends; such friends as you will need in the day of necessity. They are again "unrighteous" as false and deceitful. By saving or spending them you will lose them and be lost by them, but by giving them away they will be ever your own. "They are called," says St. Augustin, "riches of unrighteousness; because they are not true riches, for they are full of poverty, and ever liable to chances. For if they were true riches they would give security[4]." This seems the right explanation, for they,—"the unjust mammon,"—are afterwards opposed to the true riches. And thus of the rich man it is said: "thou sayest, I am rich, and

[2] Luke xii. 20.

[3] Serm. cxiii. Quæs. Ev. ii. 34.

[4] Serm. cxiii.

increased in goods, and have need of nothing, and knowest not that thou art poor and naked[5]." In another place St. Augustin would explain it as being riches only to the unrighteous[6]. St. Ambrose takes it rather as "covetousness corrupting the heart, through the various enticements of riches." And so likewise Tertullian and others. "The deceitfulness of riches," might, indeed, imply their deceit in winning the heart, or in failing those that trust in them; or in occasioning deceits towards others; and in either case they would be "the unrighteous mammon."

And here, as our Lord had spoken of wisdom, He proceeds to speak of fidelity in this our stewardship. "Who is that faithful and wise steward?" A steward must not only be faithful, but also wise; wise for himself, for this is what God wishes; that he should take care of his own true interest; being thus wise for himself, he will be faithful unto God: for wisdom for ourselves and fidelity unto God are one; our wisdom is to be faithful unto Him; our fidelity to Him is to be wise for ourselves. This wisdom and fidelity appeared separate in the parable, but become united in the Christian, as our Lord now proceeds to show. "*He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.*" A proverbial saying sanctified to Divine use. "*If, therefore, in the unjust mammon,*"—the term "mammon" is a Carthaginian or Hebrew word, says Augustin, for riches[7],—"if in the unjust," or false, "riches" "*ye have not been faithful, who will entrust you with the true? And if in that which is another's ye have not been faithful, who will give you that which is your own?*" Are then these little concerns of

[5] Rev. iii. 17. [6] Serm. De Verb. Dom. 35.
[7] De Verb. Dom. Serm. xxxiv.

loss and gain worthy of immortal spirits, who are to be made equal to the angels, and to dwell with God? Here is an answer to this thought; it is in these small matters on earth that the fidelity is to be proved which shall be found meet to inherit eternal treasures; in these shadows of good is to be shown the worthiness for the Divine realities. In all the concerns of this world we are but stewards, for they belong to another Who quickly transfers them; in distinction from these there is something in Heaven that is peculiarly to be called "our own," in some mysterious manner from their intrinsic substantial nature. Thus St. Ambrose: "Riches are foreign to us, beyond nature, not born with us, nor taken away with us. But Christ is ours because He is the life of man[8]." Thus Aristotle well divined that the Chief Good of man must be something which cannot be taken from him, being intrinsically his own. For the life which is hid with Christ in God must be essential Truth; for He is the Truth and the Life. We have no true life but in Him. All the rest is foreign to us. For, says Augustin, a man against his will may lose temporal goods; but never without his own consent those that are eternal. "Let us weigh," says Quesnel, "in the balance of faith, the three qualities which our Blessed Saviour gives them,—'great' in the tenth verse; and then 'true;' and lastly, in the twelfth verse, 'our own;' whereas those He ascribes to earthly riches are, that they are little, false, and foreign."

And all this comprised in one short saying, which also occurs in the Sermon on the Mount, implying that the one requisite is a heart indifferent to and above the world. "*No servant*,"—alluding to the steward in the parable, whereas the expression is "no man," where it occurs in

[8] Exp. in Luc. vii. 246.

St. Matthew,—no servant "*can serve two masters: for either he will hate the one,*"—that is, says Augustin, the devil,—"*and love the other,*"—that is God. "*Or* he *will hold to the one,*"—that is the devil,—"*and will despise the other,*"—that is God[9]. Where the treasure is, there will the heart be also; and that can only be in one place. Unless the eye be single the whole body will be full of darkness[1].

SECTION XV

THE RICH MAN AND LAZARUS

The last parable, although strictly speaking on the use of riches, yet, as addressed to the disciples, was very different in its tone and spirit to the one that ensues, as spoken to all indeed, but more particularly to the hard-hearted mockers, the Pharisees; being the most startling of all things revealed; with that fearful interest which arises from this lifting up of the veil by Him who had both the world seen and unseen equally in His eye. And for this reason one would naturally suppose, that in this case, as well as in the last parable, the incidents mentioned were real and true; and that the sufferings of the rich man in the place of torment were but as the iniquitous practice of the unjust steward, circumstances in themselves true, and selected by Divine Wisdom out of many such occurrences, as specimens of the like. The former parable spoke of eternal mansions; this brings them near, and displays them to our view; that would instil blissful hope of celestial habitations; this paints in

[9] Quæs. Ev. lib. ii. 36.

[1] Matt. vi. 23

fearful warning everlasting exile from them. The awful character of this parable in some degree reminds one of him who was building new barns, when his soul was required of him[2], and that too was delivered to the covetous. This vice is so deep-seated, extending its fibres into the reins and heart, so difficult to be dislodged, that Holy Scripture deals with it more strongly than with any other. Again, the object of the parable is the same as that of the good Samaritan,—to teach the priest and Levite that compassionate charity to the afflicted which they had forgotten; but the tone of the two is different; as one was spoken to an inquiring Scribe; this to mocking Pharisees.

In calling it indeed a parable, it must be remembered that it has always been considered by the Church as containing a true history. Such is the opinion of Justin, Irenæus, Clement, Tertullian, and others. Origen[3], moreover, St. Ambrose, and Chrysostom[4] mention one point as distinctive, that in parables, the name is not expressed as it is here given. And indeed Maldonatus argues still further, that this is confirmed by one only name being introduced, for if names were introduced merely for the sake of embellishing a parable, both names would have occurred. To this may be added that general traditionary impression which holds Lazarus in commemoration as a real person; and which points out the dwelling of the rich man. St. Cyril mentions it as a tradition of the Jews that there was at Jerusalem at that time a poor man named Lazarus[5]. Independently of other reasons it is always better to take our Blessed Lord's words to mean exactly what they express. Our Lord speaks of it not as

[2] Luke xii. 20.
[3] In cap. 1. Job.
[4] In Hom. De Laz.
[5] Aur. Cat.

of a parable, but a true history; therefore we must take it so. It was as easy for Him to have mentioned a true incident as an imaginary one, from either world. It is more reverent, more the part of devout piety, to consider it as altogether real and true.

"*And the Pharisees heard all these things, being lovers of money, and they derided Him:*" treated it all with a contemptuous smile and sneer. Strange confirmation of our Lord's last words, for holding with another master —the unrighteous mammon—they despised God and His wisdom. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him[6]." And, therefore, those beautiful heavenly sayings just spoken to the disciples, fell in their way, as pearls before swine, not only unheeded; for, not content to trample them under foot, they turn again to rend.

Therefore to them our Lord now turned; for in setting at nought His Divine instruction of His disciples, they seemed to have weight and authority in so doing, in that they were looked up to by the people as strict observers of the Law, while their heart was "gone after their covetousness." "*And He said unto them, Ye are they which justify yourselves before men,*" making clean the outside of the cup and platter. "*But God knoweth your hearts;*" how full ye are within of ravening and wickedness. "*For that which among men is highly esteemed is abomination in the sight of God.*" That which is highly esteemed or raised aloft, set on high as an idol in the heart instead of the living God, which in the Old Testament is called an "abomination[7]." Or, as Saul, the representative of the Jewish nation, or as Eliab, of whom it was said, "Look not on the height of his stature. For man looketh

[6] 1 Cor. ii. 14. [7] Isa. xliv. 19. 2 Kings xxiii. 13.

on the outward appearance, but the Lord looketh on the heart[8]." The train of the discourse throughout this chapter becomes rather like an undercurrent, where the connexion is not on the surface, but carried on by a latent association of subject, yet easily indeed supplied by the analogy of our Lord's usual discourse with the Pharisees: while there pervades it all an impressive reserve of doctrine; necessarily arising from our Lord's custom of speaking always to the heart and thoughts, and not to the words or outward expression. In addition to this must be observed, the manner peculiar to the Evangelist, of introducing illustrations of principle rather than principles themselves; as in the apparently abrupt mention of divorce, which here occurs, where much is to be supplied. The Pharisees were set on high, loved greetings in the markets, and highest seats at synagogues, and appellations of honour, because this their idolatry of heart had now entrenched itself in the strong holds of the Law, which they made subservient to their ambitious designs, and altered as suited their lusts. Whereas that Law in its ceremonial part, as subservient to the Messiah's kingdom, was now about to depart from them; and leave them with an empty shadow in their hands, of which they had lost the substance; while that Law came forth in its spiritual intention and power, only to bear witness against them and their corruptions. Of this, its passing away from them, our Lord now proceeds to speak.

"*The Law and the Prophets,*" which spoke indeed in some degree of temporal promises, "*were until John. From that time the kingdom of God is preached;*" literally "is proclaimed with its good tidings," speaking of things infinite, spiritual, and eternal. "*And every*

[8] 1 Sam. xvi. 7.

one presseth into it," forceth his way by violence. It is taken by sword and spear, as the Canaan of old, from you its ancient possessors, who think to retain it in ease and security, "after the manner of the Zidonians." Yet not that the Law and the Prophets are to be done away with —far otherwise: "I come not to destroy" them. "*For it is easier for the heaven and the earth to pass away,*" as they shall do, "*than for one tittle of the law to have fallen. Every one that putteth away his wife and marrieth another committeth adultery; and every one that marrieth her that is put away from her husband committeth adultery.*" The law of God will stand for your condemnation, notwithstanding your lax interpretations of the same. "What He had spoken," says Bede, "of the perpetual inviolability of the Law, He confirms by one example from the same[9]." And because pollution of marriages is the first step to corruption, and the fruit of riches, divorces are far more common among the rich than among the poor. It is hereafter spoken of more fully.

And now we may suppose that our Blessed Lord addressed both these Pharisees and others around with this fearful story, as showing, not immediately indeed, the effect of covetousness, which was the besetting sin of these Pharisees; but the true account of such worldliness, when not in the bud only, but in its full flower of enjoyment and envied greatness, such as Ecclesiastes describes; and which must have been fully set forth in those Pharisees, "filled within with extortion and excess," with their love of "chief rooms at feasts" and "long robes." But the whole may be comprised in this, Ye are taken up by the world which is seen: ye know not the unseen world. "*There was a certain rich man, which was clothed in*

[9] Aur. Cat. See Nativity, p. 454, and § xxiii.

purple and fine linen, and fared sumptuously every day." His daily life was that of sumptuous self-enjoyment and splendour. All was luxury within and without. "*And there was a certain beggar named Lazarus, which was laid at his gate full of sores.*" The name of the one is given, for it was written in heaven: that of the other was blotted out and appears not. "Does He not seem," says St. Augustin, "to have been quoting from that Book where He found the name of the poor man written, but not that of the rich man? For that is the Book of the living and of the righteous. That rich man had a name among men, but the poor man had not[1]." The name of the poor man is here expressed, says Ludolphus, "because by approbation he is known unto God; as He saith unto Moses, 'I have known thee by thy name[2].' And to the poor and humble He says, 'Rejoice and be glad, because your names are written in heaven.' And again, 'he knew not God in the poor man; now God knows not him[3].'" And St. Gregory, "Among men the names of the rich are wont to be known more than those of the poor." "But the Lord saith, The poor humble man I know; the rich proud man I know not[4]."

He lay at his gate, "*and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*" He desired to eat of the crumbs, but in vain; nay, even the very dogs themselves were the only ones that had compassion on him; in like manner, as they lick their own and each other's sores. The dogs would not, had there been any to heed; or could he have helped himself. Or licked his sores not out of compassion, says Maldonatus, but as one

[1] Serm. xli. 4.
[2] Ex. xxxiii. 12.
[3] Vita Christi.
[4] Hom. Evan. xl.

half-dead, and left; those dogs that were filled with the crumbs which he desired in vain. "The crumbs that fell," expresses, says Ludolphus, "the rich man's hardness of heart, for he left to waste what would have relieved the poor." So likewise, he observes of the expression, that he "was laid at his gate," that the unmercifulness of the rich man was here shown, as he thus saw him in going out and returning; while the patience of the poor man was tried in beholding him. He follows as usual the thought of St. Gregory, who says, "The rich man would perhaps have had some excuse if Lazarus, poor and full of sores, had not lain at his gate, but had been afar off, so that his needs had not met his eyes. And again, the trial would have been less to the poor man full of sores, if the rich man had been far from his eyes[5]." Maldonatus likewise, and Quesnel, thus suppose that the sight of Lazarus must have been familiar to the rich man as being laid at his gate. To which it may be added, that his recognizing Lazarus after death implies the knowledge of him below. Otherwise the silence of the parable seems to intimate that he knew not of him, because he cared not. Such was his utter neglect of others in sensual selfishness.

"*And it came to pass that the beggar died, and that he was carried away by the angels into the bosom of Abraham:*"—died, and left unburied, or buried in ignominy. Carried not by one angel, but by many; for there is joy in heaven; there are many rejoicing to bear. "Each rejoicing," says Ludolphus, "to touch such a burden." They are "all ministering spirits to the heirs of salvation." "They shall bear thee in their hands." No friend on earth, but many in heaven. Below human sympathies, and with the dogs; but tended on by the

[5] Hom. Evan. xl. 4.

angels. "The bosom of Abraham," the place of rest in Paradise, "sitting down with Abraham, Isaac, and Jacob:" and more than this, on the very bosom—in the highest esteem and love with "the father of the faithful" and "the friend of God." To be on the bosom of Christ is to be the first in love; to be first in faith is to be on the bosom of Abraham. To be with the "father of many nations," the children of the promise; in whom they are blessed. "The bosom of Abraham," that is, says Augustin, "that secret place where Abraham was[6]."

"*The rich man also died*,"—having fulfilled his period on earth,—"*and was buried*"—with the conspicuous burial of the rich. That which was temporal had passed; that which follows is eternal, says St. Chrysostom. "He died and was buried; for perhaps the poor man was not buried at all," says Augustin[7]. And in another place, "the family of the rich man were seen bewailing; the angels rejoicing were unseen[8]." And again, in his commentary on the words, "He shall carry nothing away with him when he dieth: neither shall his pomp follow him," he says, "what he had eaten above, he was digesting below[9]." "*And in hell*," the place of the dead, "*he lifted up his eyes, being in torments.*" Lifted up the eyes of his spirit, Ludolphus adds, "not of his body; for his soul not his body was there." Coming to have eyes that see. "*And beholdeth Abraham afar off*," a great separation between him and Abraham, his lost inheritance, "*and Lazarus in his bosom.*" "As the poor man," says Chrysostom, "while he lived, had his sufferings aggravated by beholding the abundance of the rich; so it now adds to the torments of the rich man to behold Lazarus in bliss."

[6] Serm. xiv. Ben.
[7] Serm. xiv. 3.
[8] Serm. cii.
[9] Enarr. in Ps. xlix. 17.

"Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed[1]." Thus reward and bereavement are often mentioned together, as aggravating the sense of their loss. "Ye shall see them sitting down in the kingdom, and ye yourselves thrust out." St. Gregory awfully describes each as beholding the other, the one in bliss and the other in misery; and as thus to be for ever, like light and shade in the same picture. Or, as it is more briefly expressed by St. Chrysostom, "We see what we have escaped; ye see what ye have lost: our joys increase your torments; your torments enhance our joys[2]."

"*And he cried out,*" as with a loud voice, "*and said;*" he cried aloud, for Abraham is represented as being afar off; or the great cry, as Chrysostom says, may intimate the greatness of his sufferings[3]: And said, "*Father Abraham, have mercy on me.*" He calls to Abraham, because as a Jew he was the son of Abraham; because to him they ever looked, and of him they boasted; of the futility of which, John the Baptist and our Lord Himself awfully warned them; "Think not to say within yourselves, We have Abraham to our father." And, "If ye were the children of Abraham, ye would do the works of Abraham." This now comes forth in strong contrast, as Chrysostom observes, for Abraham was known for his hospitality; whereby he received angels unawares. Moreover, he appeals to Abraham as the kingdom of heaven is especially described as that of Abraham. And again: "Abraham," says St. Augustin, "was very rich upon earth in land, and silver, and gold, and cattle, and posses-

[1] Isa. lxv. 13. [2] Aur. Cat.

[3] Hom. De Lazaro.

sions, but being rich was humble[4]." Abraham, being seen together with Lazarus, seems to say, that it was not the mere possession of riches, for which the rich man was condemned, for he might have been as Abraham. But it is a remarkable circumstance, that the appeal for mercy to a creature is by such a one, under such circumstances, and that made in vain. "To which of the saints wilt thou turn?" is the expression of Job in describing this helpless, hopeless condition, when "wrath killeth the foolish[5]." The words are also, as Maldonatus notices, "the cry of a poor man begging:" a part of the strong contrast drawn throughout between the two conditions of the rich man and Lazarus, before and after death.

"*And send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*" He asks not to be delivered from that place, for he knew that he could not; but entreats earnestly for an alleviation the most trivial; and that relief he now apprehends that none but this poor man might afford him. Thus the narrative serves to show what our Lord had before stated of the poor receiving into everlasting habitations, if on earth made our friends by charity: for it appears from this, that had there been any possibility of relief, it had been from this quarter, through these means—a poor man that had been thrown in his way during life. "He saw," says Augustin, "that very mercy denied to himself, which he had refused." He saw that it was true, "He shall have judgment without mercy, that hath showed no mercy[6]." "He asked for a drop of water who had refused crumbs of bread," is the expression of St. Augustin[7], and of St. Gregory,

[4] Serm. xiv.
[5] Job v. 1, 2.
[6] James ii. 13.
[7] Serm. ccii.

and others. But it is more than this; Lazarus desired "to be filled with the crumbs;" but the rich man for but one drop of water on the tip of his finger, and that for his tongue only. The sufferings of the tongue may have some reference to the sins of the tongue, perhaps the luxury of eating and drinking; but St. Gregory says for his unbridled talk. So also St. Cyprian, St. Chrysostom, and Augustin[8]. But this sin is not spoken of in the parable. With regard to the expression, the eyes, the tongue, as also the finger of Lazarus, they are here used figuratively; in like manner as the arm, the hand, the finger of God is spoken of. But, as in this latter case, there may be some secret reference to the Incarnation; so may there be in the former to the Resurrection of the body.

"*But Abraham said, Son, remember that thou receivedst thy good things in thy life, and Lazarus likewise evil things; but now he is comforted, and thou art tormented.*" Holy Scripture delights in contradictions to the world; as through the beatitudes,—the poor have a kingdom; the pure in heart the beatific vision; the mourners are comforted; the hungry are filled with good things. And here all is contrast. He is not pitied, because he would show no pity; he is not heard, because he would not hear: he who overflowed in abundance cannot procure one drop of water. "Whatever of evil Lazarus had, the fire of want," says St. Gregory, "had purged out; and whatever good the rich man had, the enjoyment of this transient life had repaid." "It is but just that he should suffer pain, who had left the true joy, and sought for it in himself, and in the world[1]." "For the Divine sentence," says Ludolphus, "has not cast us out of the Paradise of

[8] Lib. ii. Quæs. Ev. 31.

[1] In Evan. Hom. xl.

pleasure, for the invention of man to find for itself another Paradise here; but that he might deplore the misery of his subversion in dust and ashes." Woe is upon them, because they have received their consolation[2]. But the emphasis here is on the word "thy," that worldly good which thou hast loved thou hast already received. And so St. Augustin[3]. "*Thy* good things," he says, "are those things which thou hast esteemed as good, believing in and hoping for no other. And in *thy* life as in that which thou hast considered to be the only life." "His riches as a heavy burden weighed him down to the lowest hell. While the light burden of Christ were as wings to the poor man, by which he flew to the bosom of Abraham[4]." "And the evil things of Lazarus were," says Chrysostom, "not that Lazarus thought them evils; but such in the opinion of the rich man[5]." There is nothing, indeed, said of the virtues of Lazarus, nor of the vices of the rich man, for such is foreign to the object and scope of the parable, which is simply to represent a life of worldly enjoyment, shutting up the heart against the wants of others, and that of extreme earthly misery; in this transient state, and in their eternal results. It is setting forth, in living representation, what was the concluding maxim of the preceding parable: "Make to yourselves friends" of the poor, by the use of riches. For here the rich man is shown as having failed to make Lazarus his friend. "The poor," says Augustin, "have no habitations here on earth into which they can receive us. But they have habitations to enter into which are eternal[6]."

"*And beside all these* things *between us and you a great*

[2] See Ministry, 2nd Year, p. 68. [3] Quæs. Ev. ii. 33.
[4] Serm. xli. Ben. [5] Hom. De Laz. [6] Serm. xli.

gulf is fixed;" "great," from the vast distance of that separation; "gulf," from its unfathomable depth; and "fixed," as by those everlasting barriers between good and evil which can never give way: the light separated from the darkness. There was yesterday no separation between him and Lazarus; to-day a great gulf is fixed. "*So that they which would pass from hence to you cannot; neither can they pass to us who* would come *from thence.*" "Those who wish," says St. Gregory, "from the seat of the blessed to pass to those who are in torment, are not able: for the souls of the righteous, although in their goodness they have mercy, yet have now become so united to the Author of their righteousness that they are not moved by compassion for the reprobate. So intimately are they themselves in union with the Judge to Whom they adhere." "Compassion for their misery cannot impair the joy of the blessed[7]." "Yet, without doubt," he adds, "they behold always the evils of the reprobate, inasmuch as in the vision of God they behold every creature."

"*Then he said, I pray thee, therefore, Father, that thou wouldst send him to the house of my father, for I have five brethren;*"—they were then in all six in number, the number which represents this evil world, falling short of the seven that sanctifies;—"*that he may testify unto them, lest they also come to this place of torment.*" Some, as St. Chrysostom[8], St. Ambrose[9], and Theophylact, suppose that in truth and sincerity he wished for their good; from fraternal affection which may still remain, not from true goodness. St. Gregory, as also Cornelius, that it was not for his brothers' sake, but from selfishness, as their damnation would increase his own. Perhaps, it might be

[7] Hom. Ev. xl. [8] Hom. De Laz. [9] Exp. in Luc.

observed, that the Day of Judgment had not yet passed; and that, therefore, his lot was capable of aggravation. But his desire to send to his brethren is part of his torments, as it is in fruitless remorse. A desire to do that which he might have done when it has become too late to do it. "It shall be a vexation only to understand[1]." That which the Roman Satirist speaks of as the greatest of all torments that can be invented, for evil men to behold the good which they have lost and to pine away at the sight of it. St. Gregory says: "After all hope for himself is taken away, his mind recurs to the relations whom he has left, not from charity, but from the addition which their presence would occasion to his torments." "Observe," he says, "the accumulation of his sufferings. His knowledge and his memory are preserved for his punishment. For he knew Lazarus whom he had despised, and he remembered his brethren whom he had left. For to the greater punishment of sinners they both see the glory of those whom they have despised, and are tormented with the punishment of those whom they had unprofitably loved[2]." "He wished to aid them," says St. Augustin, "but too long pitiless, too late pitiful, he obtained nothing for which he asked[3]." Quesnel speaks of it as "a false and selfish compassion, which can serve only to increase their sufferings. No prayers nor desires are heard in hell; because there is no charity to form them. One part of damnation consists in being exposed to the reproaches of those whom we have loved in a wrong manner, and thereby made companions in our misery."

"*Abraham saith unto him, They have Moses and the*

[1] Isa. xxviii. 19. [2] In Evan. Hom. xl.

[3] "Semper vecors, sero misericors." Serm. xiv.

Prophets, let them hear them." They have sufficient means of grace afforded them; let them act up to the light given; it is all that is required. "As if he said," adds St. Chrysostom, "Thy brethren are not so much thy care as God's Who created them, and appointed for them teachers to admonish[4]." And St. Augustin supposes that he had been used to laugh at those Prophets together with his brothers, and to say with them, Who was ever heard to have returned from the grave to tell of such things[5]? Whereas it is evident, from this passage, that Moses and the Prophets are sufficient to instruct unto everlasting life; for the God of Abraham therein declared is the God of the living. St. Chrysostom here observes how little friends and relations can avail, or any thing but our own endeavours. "For brother delivers not brother." "*But he said, Nay, father Abraham, but if one from the dead should go unto them, they will repent.*" Expressing the latent thought of sinners, and more especially that of the Jews, who were ever asking for a sign; and were answered that none should be given them. "*But he said unto him, If they hear not Moses and the Prophets, not even if one should arise from the dead, will they be persuaded*" (Luke). He does not say that this request shall not be granted them, but that it will be of no avail. As our Lord, when He said they should have no sign, added, except that of the Prophet Jonas, by which they as a nation were not persuaded. "It was fulfilled in the Jews," says Augustin, "for they heard not Moses and the Prophets, nor believed Christ when He rose from the dead[6]." And in another place: "O Lord, I render thanks unto Thy mercy, that Thou wert willing to die, that some one might arise from the dead, and that some one should be no other than Thy-

[4] Hom. De Lazar. [5] Serm. xli. [6] Serm. xli.

self, Who art the Truth, Who hast risen from the grave[7]." Further, the saying may indicate, not only the unbelief of the Jewish nation, but, that the effect of Christ's religion on men's lives generally will be as it was of old. And thus St. Gregory: "That they who despise the words of the Law will not fulfil the precepts of the Redeemer, which are more spiritual, and therefore more difficult[8]."

Such is the termination. It is altogether a narrative, which requires no words or commentaries to expound, but faith only to receive. Every part is full to overflowing with eloquence unspeakable, that sets all words far behind. It might be supposed, according to the analogy of Holy Scripture, that it has other meanings beside the literal one. St. Gregory gives the allegorical interpretation before the literal one, in order that the former might not diminish the moral effect of the latter; a consideration which would dispose one not to dwell much upon any such mysterious analogies contained in it. It has been noticed[9] that the expression of seeing the children of the Kingdom "sitting down with Abraham," is used in two senses; one of which signifies the temporal kingdom, in the possession of which the Jews will behold the Gentiles. This suggests of itself the supposition that this history, or parable, may represent the Jew seeing the Gentile, whom he had before considered as an outcast, received into the bosom of Abraham. "All things are double, one against another." The Jew, richly clad in the purple of the kingship, and the fine linen of the priesthood, is sitting down at the heavenly table of God's word, while one lay, "full of wounds and bruises and putrifying sores," without the gate, with none but the dogs to lick his sores;—the natural appliances of Heathen philosophy, which cannot save from death;—asking, in the

[7] Enarr. in Ps. cxlvii. [8] Serm. Ev. xl. 9. [9] P. 318.

words of the woman of Canaan, and saying, "but the dogs eat of the crumbs which fall from the master's table," but asking in vain. Indeed, it was the Jewish heart still left in the bosom of the disciples, and needing correction, that said, of that pitiable suppliant on the borders of Tyre and Sidon, "Send her away; for she crieth after us." St. Augustin[1] has also another interpretation, on the ground of Lazarus representing our Lord Himself, which may be noticed as falling in with another analogy before observed, viz. of our Lord's own history being so often contained in His parables[2]. "We did esteem Him stricken, smitten of God, and afflicted[3]." He says of Himself, as with the voice of Lazarus, "My loins are filled with a sore disease, and there is no whole part in My body. I am feeble and sore smitten." "Many dogs are come about Me[4]." But from thence He is taken into the bosom of Abraham, which is, says Augustin, "the hiding-place of the Father."

It is not, indeed, maintained by good writers that this Lazarus can be the same as the brother of Martha and Mary, yet the points of coincidence so remarkable are certainly mysterious, and seem to intimate that there may be more in the circumstance than we are aware of. In discussing the truth of the circumstances contained in this parable, Maldonatus adopts an opinion which he mentions as that of Justin; that it is partly a parable and partly a true history; and, if this were the case, something of the kind might explain such resemblances without entering into every point. It is enough just to notice that, in this parable and in that miracle, the name is given, but in no other parable, and few other miracles. And the name is the same in both. Lazarus is asked, in the parable, by the

[1] Quæs. Ev. lib. ii. 39.
[2] See pp. 301, 302. 328. 338.
[3] Isa. liii. 4.
[4] Ps. xxxviii. xxii.

rich Jew, to go from the dead to his five brethren—five is a noun of number implying many. Lazarus, in the miracle, is raised from the dead, but the Jews are offended and not persuaded. Abraham is asked to send Lazarus; he says, They have the Law and the Prophets, let them hear them. Lazarus, and he only, is raised from the grave, and that not till both Law and the Prophets were rejected [5], and his coming from the grave is to them of no avail. Nay, Divine words contain more than they express; the Resurrection of Lazarus, and that of Christ Himself, confirm them the more in unbelief and condemnation.

SECTION XVI

DISCIPLES WARNED OF OFFENCES

"*Then said He unto the disciples, It is impossible but*"—it is another word in St. Matthew, "it must needs be,"—"*that offences come: but woe* unto him *through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones*" (Luke). "Were not," says St. Chrysostom, "the salvation of one soul an object of such exceeding care to Christ, He would not have threatened so great a punishment to those who give offence [6]." There is a slight inversion in the order of the expressions where they occur in St. Matthew, although otherwise the same [7].

The subject here appears to have no obvious connexion with any thing antecedent; there may have been none

[5] See p. 268. [6] Aur. Cat. [7] See pp. 135, 136.

at all; or nothing more than that latent association of time and place which arose from our Lord having proceeded at this season thus to speak, either to the Twelve, or to the Seventy disciples, among which might have been St. Luke himself. Or, indeed, some connecting link might be traced with the foregoing chapter; in that the Rich man having been an offence and occasion of ruin to his five brethren, and wishing to remedy it when too late, gives rise to this warning, and to the "woe" that follows. This appears the more probable on comparing it with the similar discourse in St. Matthew and St. Mark, which occurs in the house at Capernaum with the Twelve, after the descent from the Mount of Transfiguration. For there, in an exhortation against offending our Christian brethren, and with the admonition to cast off the offending member, the emphatic stress is laid throughout on this: that "the whole body be not cast into the unquenchable fire; where the worm dieth not, and the fire is not quenched." All of which may be considered, as the undercurrent of momentous warning implied, when it is here taken in connexion with the foregoing awful parable. St. Ambrose connects it, but not exactly in the same way. "How well, after the rich man, who is tormented in punishment, He hath added the precept of bestowing pardon, lest despair should prevent the recovery of any one from sin [8]."

Theophylact has another mode of connecting it with the former chapter, by supposing it to be grounded not on any thing in the parable itself, but on the circumstances which gave rise to that awful parable; viz. that when He had been instructing His own disciples on the danger of riches "the Pharisees derided Him," in so doing causing

[8] Exp. in Luc. viii. 21.

obstacles and hindrances to the teaching of the truth; and that, therefore, after addressing that parable to them, He turns to speak to His own disciples on the subject of such offences. This is very reasonable and probable.

Maldonatus, on the other hand, thinks that there is no connexion whatever with any thing going before; that it is the same discourse as that in the house at Capernaum, and which there, in St. Matthew's account, naturally arises out of the circumstances. But the repetition of the same things, together with incidental differences, is so ordinary in the Gospels; and some train or associating link of thought is so generally to be traced in St. Luke, that it seems better to consider them as different discourses. Perhaps the former was delivered to the Twelve, and this, a similar discourse, to the Seventy likewise. In addition to other reasons, our Lord speaks, it may be observed, of "this sycamine tree" as of an object standing near Him in the open air; a circumstance which appears unlike any thing that could have occurred in that discourse in the house at Capernaum. And the little child by His side there furnishes the allusions to humility: which lesson is here taught by a different parable.

"*Take* ye *heed unto yourselves.*" In St. Matthew it is: "See that ye offend not one of these little ones." "Take heed" that ye do not in any way cause another to fall away from Christ; which is mostly occasioned by pride and want of love. And, therefore, it is added in immediate connexion,—and, possibly, with some reference to the "five brethren," whose salvation the rich man had obstructed, to the increase of his own condemnation,—"*If thy brother trespass against thee, rebuke him.*" For to reprove in love and self-humiliation increases friendship. "Open rebuke is better than secret love. Faithful are

the wounds of a friend." "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue[9]." "*And if he repent, forgive him.*" For in so doing thou art heaping coals of fire on his head now to melt him unto the love of God; and not coals of wrath on thine own head hereafter.

"*And if seven times in the day he trespass against thee, and seven times in the day he turn to thee, saying, I repent; thou shalt forgive him.*" A remarkable resemblance to the expression in St. Matthew, and yet with no less marked a difference. For there, in answer to St. Peter's asking whether he should forgive seven times, he is told seventy times seven. Here the same thing in effect is enjoined, and with a similar mode of expression, the use of the hallowed number, the seven; but not at all the same expression; there the seven of St. Peter is set aside, as insufficient and inadequate, and the seventy times seven is substituted[1]; here St. Peter's own term is adopted, but "in the day" is added; and seven times a day is in fact equivalent to seventy times seven; for there are seven days in the week, and these sevens, or weeks, are infinitely progressive, and this is multiplied by seven in each day. Both of these Divine sayings, therefore, are of unlimited number, multiplied by the sacred Seven, according to the forgiveness of God; accepting the righteous man though he "falleth seven times," for he yet "riseth up again," by forgiveness and repentance[2].

This is the washing in Jordan seven times[3]. And the "sprinkling seven times of the blood," and of "the oil seven times[4]." According to the forgiveness and recon-

[9] Prov. xxvii. 5; xxviii. 23. See p. 145.
[1] See p. 148.
[2] Prov. xxiv. 16.
[3] 2 Kings v. 10.
[4] Lev. iv. 6; xiv. 16.

ciliation of brothers, as Jacob bowed before Esau "seven times[5]." The true Israelite, the child of God, thus, by forgiveness, overcomes the strong man of this world. Again: the seven times a day may very well be supposed to refer to the seven Hours of Prayer; for if we seven times a day use the Lord's Prayer, saying, "Forgive us our trespasses as we forgive them that trespass against us,"—this implies our forgiveness seven times. The love and forbearance of God towards us is the pattern of what we owe to others. Thus Quesnel says on this place, "There is nothing more dangerous, to such as have need of an infinite mercy, than to set bounds and limits to their own." Of this seven times St. Ambrose beautifully says[6], "The Sabbath is not only of days, but also of months; and not only of months, but of years; and not only of years, but of generations; and likewise of the whole world; of which the Great Sabbath is the type. Which mystery the Lord wished to reveal to us, when He said, Not only seven times, but seventy times seven." "Therefore, although according to the letter thou learnest to pardon often and not to keep indignation, yet acknowledge the mystery, for not without a purpose the Lord said to the woman on the Sabbath, Thou art released from thine infirmity[7]." And not without a purpose was it that the Great Sabbath was at the time of His Passion, signifying that Sabbath wherein death should be destroyed by Christ. This mystery Peter could not know. Who could, by human mind, comprehend the mystery which was hid in God? May the Lord, therefore, come unto my soul, and subject it unto Himself: that when my mind shall be subject unto

[5] Gen. xxxiii. 3. [6] Exp. in Luc. viii.

[7] Luc. xiii. 12.

Him, I may say, "I will fear no evil, for Thou art with me[8]!"

"*And the Apostles*"—awed at this perfection of service required of them—"*said unto the Lord, Increase our faith.*" Thou art Thyself in us this fountain of forgiveness. For faith they ask; and by asking show their faith. Thus prayer ever increases faith, and faith ever inclines to prayer. "*And the Lord said, If ye had faith as a grain of mustard seed*[9]*, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you*[1]." The three occasions on which an expression of this kind is used are different, and so is the mode of expression in each; on the last[2] it is spoken of the faith needful to work miracles, such as that of casting out an evil spirit; on this occasion it is on the subject of that faith which is needful for the forgiveness of injuries; in the third instance it is remarkable as combining both of these senses; for it is introduced with reference to the miraculous withering of the fig tree; and the discourse proceeds to dwell on the forgiveness of injuries, as a part of that faith required. Again: there is a difference in the figurative language used on each: on the third instance, in the way from Bethany to the Temple, there is no mention of the mustard seed, as there is on this and the previous occasion. Moreover, in the foregoing instance, there is no mention of a tree at all, nor of casting into the sea, but of removing the mountain; both of which here occur; and all three allusions in the last, "Ye shall not only be able to do what is done unto this tree, but if ye shall say unto this mountain, Be thou removed and cast into the sea;" where, it

[8] Ps. xxiii. [9] Ministry, 2nd Year, pp. 228, 229.
[1] Holy Week, pp. 106. 110. [2] See p. 116.

may be observed, that the withering of a tree is spoken of; and likewise of a mountain; and of casting into the sea. And with regard to the expression, "this tree," it must be remembered that the word "sycamine," or "sycamore," seems to indicate a kind of fig tree; the word "sycamore" would be translated the wild fig; or the mulberry-fig tree.

The following precept, or parable, is found nowhere but in this place; and there appears no necessary connexion in it with what immediately precedes. It may be inserted by the Evangelist merely as being a part of our Lord's exhortation of humility to His disciples, without any further connexion with what had gone before; similar in import to the allusions taken from the little child on the former occasion. Or it may be a part of that connexion which Theophylact supposes between this and the foregoing chapter, having a reference to the Pharisees. They were sitting, as it were, at ease in their Sion; as if their crown and inheritance were already theirs in this life, and from thence arose their scorn and pride. "But ye must not be so." Or it may be in more immediate connexion with the previous words, and the high promises made to faith, "the wonderful works," says Theophylact, "with which faith adorns him." But think not that this faith is to minister to your self-confidence, ease, or pride; it is only in order that ye may work the works of God, and ye must consider yourselves unprofitable when you have done so. It is, perhaps, against all those doctrines of felt-assurance, nominal justification and the like; the sources of self-satisfaction and ease. We are not to expect any such rewards here.

"*But which of you, having a servant ploughing or taking care of a flock, when he is come from the field, will*

straightway say unto him, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I think not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke). "Acknowledge thyself," says St. Ambrose, "a servant, bound by very many kindnesses. Prefer not thyself because thou art called a son of God; acknowledge His grace, but remember thine own nature. Nor boast thyself if thou hast served well in what thou oughtest to have done. The sun obeys, the moon complies, the angels serve[3]." All creatures serve the Creator, and man only who serves Him ill is proud; but when the spirit of love is in the heart it does all; yet seems to itself to do nothing; and the more it does, the more does it feel the immeasurable weight of what it has to pay; and girds itself more and more with humility, in which alone is acceptable service; and acknowledges itself unprofitable in falling short of those counsels of perfection which true love enjoins. And St. Cyril, on this passage, quotes St. Paul: "Though I preach the Gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel[4]." "But the proud," says Ludolphus, "on the contrary, when they had done by no means all, but only some very little of what has been commanded them, presently not only presume on their righteousness, but despise the weak." We are not our own, but servants bought at a great price. "Un-

[3] Exp. in Luc. [4] 1 Cor. ix. 16.

profitable servants," says the same writer, "either because the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; or because each one ought to consider himself such, rather than that he hath attained to the state of perfection." "What it was our duty to do; for," says Bede, "He Who came not to be ministered unto, but to minister, hath made us His debtors, that, trusting not in our own works, but fearing always of His judgment, we say with the Prophet, 'What reward shall I give unto the Lord for all the benefits that He hath done unto me?'"

SECTION XVII

THE ZEAL OF JAMES AND JOHN REPROVED

We have now to take up into the thread of the narrative an incident which is mentioned in the ninth chapter of St. Luke, but which very naturally falls in with this place, as it is there given in the private discourse at Capernaum, which it has been shown was much of the same character as that in the last section; while again the time and place render it suitable to be combined with the incident which next occurs, although as many as seven chapters in this Gospel intervene, as both of them are expressly on the public journey through Samaria toward Jerusalem. "*And it came to pass, when the days were fulfilled for His being taken up,*"—again into Heaven, an expression often used with respect to His Ascension[5],—

[5] As Acts i. 2. 11. 22.

"*He Himself steadfastly set His face to go to Jerusalem*" (Luke). That is, He did so in a marked manner, different, both from His general teaching through the country, in traversing villages and towns, and also from His former journeys to Jerusalem; going forward straightway as with a steadfast preparation for His approaching death there:—going up to Jerusalem to the Great Passover, where the Lamb was to be slain, which for that purpose had been first set apart from the flock. And with this object, through the midst of Jews and Gentiles,—through Galilee, Samaria, and Judea,—He was proceeding, as the Great Mediator, to unite together, by His death, the two now so much opposed; and, therefore, in token of this great end, scattering, on His way, tokens of forgiveness and mercy.

"*And He sent messengers before His face.*" The Seventy disciples, which seemed to denote those Evangelical heralds which precede His last coming, in distinction from the single herald John the Baptist, "the messenger before His face," on His first Coming. "*And they went, and entered into a village of the Samaritans, to make ready for Him. And they received Him not, because His face was as though He would go to Jerusalem.*" Because it was on a progress to the Passover, whereas the Samaritans worshipped on their own Mount Gerizim[6]. As at the Crucifixion He was rejected by the distinct and separate voice of all; by the chief priests; and then by the people; and then also by Pontius Pilate, representing the Gentiles; and likewise by Herod, representing Galilee; so also is He rejected by the Samaritans now, as this instance serves to declare.

"*And when His disciples James and John saw* it, *they*

[6] John iv. 20.

said, Lord, wilt Thou that we command fire to come down from Heaven, and consume them, even as Elias did?" For what was good in Elijah—the type of our Lord's heralds or forerunners,—they concluded was right in them also; and they were versed, as St. Jerome[7] says, "in the justice of the Law, which required an eye for an eye, and a tooth for a tooth." Whereas it may be that, in the Old Testament, such acts of judgment, as that of Elias, were types of Christ's second coming in Judgment, when "a consuming fire shall go before Him;" and not of this His first advent in mercy. Being Jews their righteousness was that of the Law, so highly approved in Phineas, and typified in Elijah; and not yet had they learned that "new law" of love, of which St. John himself is afterwards the most chosen teacher. But this act of zeal will be ever connected with their mysterious name as "sons of thunder:" and St. Ambrose closely applies it to the very expression made use of by them; "well did they presume," he says, "on bringing down fire from Heaven, for they were the sons of thunder[8]." Love itself is the great power, the loud voice, and as it were the thunder of God.

"*But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man hath not come to destroy men's lives, but to save* them." "Ye do not rightly," says Ludolphus, "understand by Whose Spirit ye are sealed, and, therefore, would exercise revenge, which is not allowed to the servants of God. For in the New Testament, which is that of love, we must proceed mildly and kindly; not as in the Old Testament, which is of fear, where they proceeded with sternness and severity." But there is a difficulty here; for if Elijah

[7] Quæs. 5. ad Algas. [8] Exp. in Luc.

called down fire on the two companies of king Ahaziah; Elisha not only spared those who were sent to take him by the king of Syria, but even hospitably received, and dismissed them[9]. And, on the other hand, in the New Testament, were not Ananias and Sapphira struck dead at the words of St. Peter? And did not St. Paul smite Elymas the Sorcerer with blindness[1]? and deliver the incestuous Corinthian "unto Satan for the destruction of the flesh[2]?" But the whole of this passage may explain itself if taken in continuation; for it may imply that this was the forgiveness which is with "the Son of Man," Who was come to save men's souls; while the latter spoke of the awful nature of sin against the Holy Ghost. It is the new law—the law of forgiveness flowing from the Cross of Christ: and these were to be no more "aliens," but those for whom He was now going to Jerusalem to die; and to send down fire from Heaven, not to destroy but to save them. There is a time for all things under Heaven; this is of the Son of Man, Who says, "I came not to judge the world, but to save the world." "Dearly beloved, avenge not yourselves, but rather give place unto wrath." But the other sets forth another manifestation, of which it is added, "Vengeance is Mine; I will repay, saith the Lord[3]."

"*And they went unto another village*" (Luke). As He had commanded His Apostles to do when rejected of any[4].

"As the Samaritans," says Ludolphus, "resisted the Lord when He was going up to Jerusalem, so if thy heart tends upward towards Heaven, thou wilt always have those who will raise contentions, hatred, and wars

[9] 2 Kings i. 10; vi. 23. [1] Acts v. 4; xiii. 11.
[2] 1 Cor. v. 5. [3] Rom. xii. 19. [4] Matt. x. 23.

against thee; but let not revenge steal over thy mind, but as far as thou art able study to do good." "If, therefore, in those things thou art desirous to work according unto God, thou seest any resist and hinder thee, enter not into strife, but restrain thyself within thyself; and recollect thyself together with thy God; and say, Lord, I suffer violence; answer Thou for me." And in the beautiful Prayer of the same writer, "O Lord Jesu Christ, Who on the Samaritans who refused to receive Thee, didst not avenge Thyself, but didst patiently endure it, and turn away to another place; grant unworthy me, O loving Guest of my soul, that expelling all vices I may be able to prepare a grateful reception for Thee in my heart; and if at any time, on account of my ill deservings, Thou shalt not be there received, be not angry with me, nor revenge Thyself on me; but Thou Who hast come not to destroy men's souls, but to save them, do Thou reconcile me to Thyself through Thy mercy, that I may open mine heart, and Thou mayest enter in, and with Thy mercy bless me."

SECTION XVIII

THE TEN LEPERS

"*And it came to pass, as He was going to Jerusalem, that He Himself,*"—as well as the Seventy who had preceded His Coming,—"*passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off.*" Holding aloof from all, and being without the city, as

they were obliged to be[5], and not allowed to enter, in type of those who shall be shut out from the City of God, by Him Who bears the keys of the house of David. "Associated together," says one, "from sympathy as partaking of the same calamity, they were waiting till Jesus passed, anxiously looking out to see His approach[6]." This and the foregoing incident derive much additional force and interest, when they are taken in connexion with each other. In the former the Apostles, being Jews, would call down fire on the Samaritans; and are reproved by Him Who had come not to destroy but to save; in the latter, a Samaritan is alone worthy of that salvation which is freely offered to all; and our Lord's observation at the close seems to speak to those two disciples more emphatically than His former words; nine Jews are unthankful; one Samaritan alone is not so. And again, although "the Jews have no dealing with the Samaritans," yet here they are united by a common calamity and legal defilement; and lift up together, as it were in type of the Church, one common prayer for mercy. Thus "all the world are guilty before God;" "there is no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon Him[7];"—as in this instance. Both are made one by a common affliction first, and afterwards by a common salvation.

"*And they lifted up* their *voices, and said, Jesus, Master, have mercy on us.*" "If Jesus, Thou art willing; if Master, Thou art able to save. By speaking the very name of Jesus they obtain that salvation which it signifies[8]." "They stood afar off, but were brought nigh," says Theophylact, "by their prayers; for the Lord is nigh

[5] Lev. xiii. 46.
[6] Tit. Bos. Aur. Cat.
[7] Rom. x. 12.
[8] Ludolph.

unto all them that call upon Him." And thus was it with the accepted Publican, who, "standing afar off, would not lift up so much as his eyes to Heaven."

"*And when He saw* them," thus gathered together afar off, and making appeal to Him, "*He said unto them, Go* and *show yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.*" The law of Moses is sanctioned by the appeal to the Priests; the law of Christ by the obedience of faith. The Law has the shadow of good things to come; and is the schoolmaster which brings unto Christ; when quickened by that faith through which the soul is cleansed from the leprosy of sin. While the Priests, moreover, typify the Christian Priesthood to whom the keys of remission are given, admitting again into the Holy City those who by the grace of Christ through faith are healed. And "as they were going they were healed," as showing that not by the Priest, but by Christ alone and His word they were cleansed; while that word sent them to the Priests, who should both accept them according to the Law; and at the same time testify, both to themselves and others, of the truth of the miracle. They were healed by the way, for by the Law is the knowledge of sin, not its removal. As the blind man was sent to wash in the pool of Siloam, showing that "salvation is of the Jews," and the Syrian leper to the Jordan of Israel; so in these Jews united in leprosy with the Samaritan is the partition wall broken down; and testimony is borne to the Levitical Priesthood. It is, moreover, hereby shown that, in submission to the Church, faith and obedience to Christ is to be exercised.

"*And one of them, when he perceived that he was healed, turned back, and with a loud voice,*"—with the same earnestness with which he had sought relief,—"*glorified God.*

And"—when he had now approached nearer unto Christ—"*he fell on* his *face at His feet, giving Him thanks.*" On his face in self-abasement, at His feet in adoration; indicating that humility in himself, and that acknowledgment of Godhead in Christ, which, in every other instance, is the unfailing accompaniment of all true faith. As a leper, with the other lepers, he had stood afar off from Him Who is "separate from sinners," but now healed from that leprosy he approaches. Thus, brought near unto Christ, and falling at His feet, he is the type of the penitent. "*And he was a Samaritan.*"

"*And Jesus answered and said, Were there not ten cleansed? but where* are *the nine? There are not found who returned to give glory to God, save this stranger:*" this alien and foreigner, of another race from the Israel and household of God. Giving glory to God is not only giving thanks, but, as Maldonatus well observes, it is acknowledging God in Christ as his Deliverer. Thus, on another occasion, after a miracle among Gentile converts, "They glorified the God of Israel[9]." Ten healed, but one giving thanks; the ten is the noun of multitude, the many that are called; the one the fewness of those that are saved. Again, it is the rejection by Israel, when all was done for them that could be done: acceptance by the Gentile. The result of what the Prophet had said, "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they[1]." The Ten are sent to the Priest, for Ten, as St. Augustin says, is the number of the Law[2], and Ten is also the number which represents eternity, eternity of good and evil. The nine others were already healed and hastening to the Priest, that through his testimony they might be

[9] Matt. xv. 31. [1] Ezek. xvi. 51. [2] Enarr. in Ps. cl. 1.

restored to the society of men, and their life in the world: but the first thoughts of this man are turned to his Deliverer; he had forgotten all in the sense of God's mercy, and of his own unworthiness. But there arises this apparent point of question, whether it would have been allowable in this stranger, as being a Samaritan, to have gone to the Priests at all; and whether, in the nine that went, there was not, in their so doing, in obedience to the Law, a reason for not turning back to Christ. But our Lord's own words of surprise forbid any inference of this kind which can excuse them, although there may be a hidden mystery in it all, that the outcast of Israel alone recognizes in Christ the One true High Priest, Who alone can decide whether or not the real leprosy of the soul, "the plague of the heart" within, is healed. And our Lord seems here to pronounce aloud on this case, that one alone out of the ten was in soul thus healed, and meet to be admitted into the heavenly Jerusalem, the true City of God.

"*And He said unto him, Arise, go thy way. Thy faith hath saved thee*" (Luke). This again is a remarkable and difficult expression; for does it signify that the restoration of his health was on account of his faith? Or does it imply some blessing, peculiar to his own faith, which was not common with that which he received together with the others? They were all restored by faith, for their going to the Priest was an act of faith; nothing more, therefore, is stated of him than was true of all; and was shown in almost every miracle. These ten, under the pressure of their need, had the required faith, although, when relieved, they fell away. "When He slew them they sought Him; —and they remembered that God was their strength;— nevertheless their heart was not whole with Him;—they

thought not of His hand, and of the day when He delivered them from the hand of the enemy [3]." This was exemplified in the history of Israel throughout; when distressed they called upon God and were relieved; and then, as soon as they were relieved, they again "forgat God their Saviour." And this is the type of Christians in general, as experience will every day testify; for it is the history of the human heart; nine relieved, but one giving thanks; this is the mirror of our corrupt nature; but yet all these in their distress are by faith relieved, when they call upon God. By faith they are saved; this is but a type, or emblem, of what Christ is willing to do for men in spiritual things. Therefore, when our Lord said unto him, "Thy faith hath saved thee," He only drew attention to that which is always testified in His Providence. There was a further meaning contained in the words, which was latent, that the faith which had restored his body should, if persevered in, save his soul. The spiritual restoration and salvation is as usual, "the secret of the Lord," which "is with them that fear Him."

But the whole incident represents the Baptismal cleansing of many; while few are found thankful and humble. Thankfulness and humility may be considered as the accepted state of the regenerate; every Christian duty is the expression of lowly thanksgiving. Of the reprobate it is said, "When they knew God, they glorified Him not as God; neither were thankful [4]." Ingratitude loses and destroys all that is done, and lets those that are raised fall from Heaven. "Ingratitude," says St. Bernard, with great force, "is the enemy of the soul, the making void of deserts, the scattering away of virtues, the perdition of benefits. Ingratitude is a burning wind, drying up for

[3] Ps. lxxviii. 34, 35. 43. [4] Rom. i. 21.

itself the fountain of piety, the dew of mercy, the streams of grace [5]." "But men ought to give thanks," says St. Chrysostom, "not only for their own, but also for others' well-doings: which maketh the soul pure from envy, and draweth God in a greater measure towards the loving spirit of them that so render thanks. And it is fitting that we render thanks not only when rich, but also when poor; not when in health only, but also when sick; not only when we thrive, but likewise when we have to bear the reverse [6]." "Wouldst thou know," says St. Jerome, "why thou lovest not God? It is because thou rememberest not His benefits." "The lower," says Quesnel, "a penitent prostrates himself at the feet of Christ, by a thankful humility, and a humble thankfulness, the higher He lifts him up."

SECTION XIX

ON THE COMING OF THE KINGDOM

"*And when He was asked of the Pharisees, when the kingdom of God cometh.*" While He was on this His final and formal progress to Jerusalem, and, perhaps, now entering Judea, and the expectations of men were raised, and yet there appeared, externally, no great indications of a kingdom, this question naturally arises among the unbelieving Pharisees, who were looking out for a sign. St. Cyril, indeed, Theophylact, and others, suppose the question to be put in derision: in like manner, says Maldonatus, as in the Prophet, where the Jews of old say, "Let Him make speed and hasten His work, that we may see it; and let

[5] Serm. 51. in Cant. [6] Epist. Rom. Hom. 11.

the counsel of the Holy One of Israel draw nigh and come, that we may know it[7]." Such is not improbable from the spirit of the Pharisees; but it is not at all implied. Of course "the kingdom" which they speak of is that kingdom which the Jews expected without any definite knowledge or clear expectation of what it was to be, with all its mysterious fulfilments in the manifold comings of the kingdom, before that ultimate Presence, when "our God shall come and shall not keep silence[8]."

"*He answered them, and said, The Kingdom of God cometh not with observation.*" It is not like the kingdoms of the world, fixed to a local abode, and with outward demonstrations to mark its approach. "*Neither shall they say, Behold here! or behold there! for behold, the Kingdom of God is within you.*" It might be rendered, "is among you;" as St. John the Baptist had said, "There standeth One among you Whom ye know not[9]." But in that case the expression would rather have been "in the midst of you;" it seems more agreeable to the Greek and to ancient authorities to render it "within you." It depends on "the preparations of the heart" within, which "are from the Lord;" it is not a kingdom seen, material, and temporal; but invisible, spiritual, and eternal: it is an unseen kingdom, whose door is opened by faith, which has its seat in the soul itself. The tabernacle of God is already come down, whose light is the Lamb, and some are already in that light. "For the Kingdom of God is," as the Apostle says, "righteousness and peace and joy in the Holy Ghost[1]." The Kingdom "within you," St. Ambrose explains as the service of God in which freedom consists, for, as we partake of that

[7] Isa. v. 19.
[8] Ps. l. 3.
[9] John i. 26.
[1] Rom. xiv. 17.

service, we partake of the Kingdom. Others, as that which is in your own will and power; according to St. Paul's explanation of the words of Deuteronomy, "The righteousness which is of faith;"—"the word is nigh thee; even in thy mouth and in thy heart: that is the word of faith which we preach[2]." St. Gregory Nazianzen takes it as "the joy of the Holy Spirit, the earnest of your inheritance." "When the Spirit itself beareth witness with our spirit that we are the children of God." St. Gregory of Nyssa, that it is our having the image of God within us. And Cassian much to the same effect, that it is the knowledge of God. St. Cyril, "in your affections and power." Bede, "faith in the heart." Cornelius, that "His throne is not in Jerusalem, like that of another Solomon, but in the soul itself." But St. Cyril suggests that it might be spoken of the final Coming, "that time which can be observed neither by men nor angels; not as the time of the Incarnation, which was proclaimed by the foretelling of Prophets, and the heralding of Angels[3]." It seems rather spoken of both, as it appears in the continuation. Thus St. Ambrose: "He saith the Kingdom of God is within you; but when it should come He was unwilling to mention; but He said that the Day of Judgment was coming; to instil into all a fear of that overhanging Judgment; lest its being deferred might induce the sense of security[4]." In another place, indeed, we are told that both comings of the Kingdom, the first and the last, are with observation, and may be known by the signs of the times[5]; but it is here meant that it is not with such signs as the Pharisees intended, of which the bodily eye

[2] Deut. xxx. 11; Rom. x. 8.
[3] Aur. Cat.
[4] Exp. in Luc. viii. 33.
[5] See pp. 47, 48.

and ear could be witnesses; but with such indications as faith alone could perceive, having the "seeing eye and hearing ear." The truth being in this, as in most other cases in Scripture, found in the unfolding of apparent contradictions.

It was impossible to say more to the Pharisees; it was, therefore, to His own disciples that our Lord now turned to speak of His two comings, with that intertwining of each with the other, which pervades all the Scriptural accounts; some of the sayings being the same as those which afterwards occur in St. Matthew, in the memorable discourse on the Mount of Olives; but are then omitted in St. Luke's account. The disciples themselves were now expecting some immediate manifestation of the Kingdom; and the reply is equivalent to that after the Resurrection. "It is not for you to know the times and the seasons which the Father hath put in His own power[6]."

"*And He said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see* it." "When the Bridegroom shall be taken from them;" when the Bride shall say: "My beloved hath withdrawn Himself, and was gone; I sought Him, but I could not find Him[7]." When they shall say: "Where is the promise of His coming?" When the Jews shall say: "Blessed be he that cometh in the Name of the Lord," but shall look in vain for that Coming. When, as our Lord repeated to both Jews and disciples alike, "Ye shall seek Me, and shall not find Me; and where I am, thither ye cannot come[8]."

"*And they shall say unto you, See here! or See there! go not after* them, *nor follow* them[9]." The expression,

[6] Acts i. 7.
[7] Cant. v. 6.
[8] John vii. 34; xiii. 33.
[9] See Holy Week, pp. 248. 278.

"See here!" and "See there!" implies definite and positive claims, which there will be great danger of receiving, as "If another (i. e. Antichrist) shall come in his own name, him ye will receive;" in distinction from Him Who comes in the Name of the Father, and with that revelation of Godhead, as the lightning, the rainbow, the dew; filling, spanning, or covering the whole earth. "The light which lighteth every man that cometh into the world," according to his power and will of receiving that light. "*For as the lightning, that lighteneth out of the one* part *under Heaven, shineth unto the other* part *under Heaven; so shall also the Son of Man be in His day*[10]." That is, such is the Incarnation of Christ. "The Son of Man in His day." But, in St. Matthew it is, "the coming," or rather, "the presence," of the Son of Man; and both of these passages taken together explain each other; that this, His "coming," as it is translated, is in fact His Presence in His Kingdom, as it now is, or "the days of the Son of Man." And thus Quesnel, on this expression of the lightning: "This universality is one of the properties of the true faith. That which is now done successively by faith, will be done in an instant, when the Son of Man shall visibly appear to all mankind, in order to judge the world." The meaning seems to be, "Christ Who has once appeared on earth, by virtue of His Godhead, can never be as if He had never been, nor be confined to one spot; but the Antichrists will be many; See here! or See there!" "For this," says Eusebius, "is the clear sign of the second coming of our Saviour, that suddenly the lustre of His coming shall fill the whole world. For He will not appear walking upon the earth, as any common man, but will illuminate our

[10] See Holy Week, pp. 280. 311. 313.

whole universe, manifesting to all men the radiance of His divinity[1]."

But, to check them in these brilliant and high anticipations, He immediately returns to the usual subject of His Passion. "*But first He must suffer many things, and be rejected*"—or set aside as one weighed in the balance and found wanting—"*by this generation.*" That is to say, this, His visible and spiritual Kingdom upon earth, is to be founded on this His rejection and His Cross. It is to spring as "a root out of a dry ground[2]."

"*And as it was in the days of Noe, so shall it be also in the days of the Son of Man:*" i. e. in the many days while His Kingdom is being revealed to be consummated in the one great Day of days. "*They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all*[3]*;*" i. e. all who were not with him in the ark. By deed that "preacher of righteousness" warned them, if not by word; for the building of the ark was in itself the most eloquent of all preaching. Thus was he a remarkable type of Christ, Who in stillness, as it were, and meekness, was building the ark of His Church in the presence of those Jews of old; and is doing so now in the presence of an unbelieving world. Thus, Maximus says of Noah building the ark, that he was therein setting forth that Evangelical saying of the Lord, "Though ye believe not Me, believe the works."

"*Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed*

[1] Aur. Cat. [2] Isa. liii. 2.

[3] See p. 331, and Holy Week, p. 311.

them *all*. *Even thus shall it be in the day when the Son of Man is revealed.*" "Beautifully," says Bede, "doth He say revealed, for He Who in the mean time not appearing beholdeth all things; then appearing shall all things judge." The former alone of these types occurs in St. Matthew, in the parallel passage, although Sodom is more than once spoken of with another reference. The water and the fire, the two great elements and gifts of life, are taken to become types of the destruction which follows the abuse of the gifts of life. So diverse too as these two events are, in all their attendant circumstances, they are taken as similar in being representatives of the great Day, in their awful suddenness and their irreparable ruin. "The comparison consists," says Ludolphus, "in both cases in the uncertainty of the time, and the incredulity of the carnal many." The flood came not till the ark for Noah was prepared; destruction came not on Sodom till Lot had escaped; Israel was taken out of Egypt, before the Egyptians were destroyed; so shall it be at the end; "when these things come to pass, lift up your heads, for your redemption draweth nigh." "So shall it be," says Eusebius, "at the end of the world; the consummation shall not come before all the righteous are separated from the wicked[4]." And it will come, as in all descriptions given of the last days, when men shall be as in the days of Noah and of Lot; shall be "lovers of their own selves," "lovers of pleasure rather than lovers of God[5]."

And what is here said of the end of the world is fulfilled and multiplied in little images of the same in the life of each; in every case there are, by Divine appointment, preceding judgments which warn of the suddenness

[4] Aur. Cat. [5] 2 Tim. iii. 4.

and surprise with which eternity overtakes each man. So it is at death, when the good will pass as it were through fire and water, those great types of destruction, into refreshment. And for the same reason that from each man the day of his death is hidden, and a secret kept with God, in order that he may be always living in expectation of it; so is it also with the end of the world; that by every generation it may be expected. Of the end of the world itself, and of the end of each person in the world, it may be said alike, "it is not for you to know the times or the seasons which the Father hath put in His own power." "And this He wishes," says St. Jerome, "to be concealed from us, because it is not expedient for us, as it was not for Apostles, to know that day and that hour of Judgment, lest we should be slothful, but being always uncertain of the future, should every day live in fear[6]." And another writer, "Behold we know the signs of old age, but we know not the day of death; so we know not the end of the world, though we know the signs of its approaching[7]." "Let the last day," says St. Basil, "be ever before thine eyes. When thou risest in the morning be not assured that thou shalt reach the evening; and when thou art at rest on thy bed and composest thy limbs in sleep, be not confident of the coming of the morning. So shalt thou be able to refrain from all vices[8]."

"*In that day, he which shall be upon the housetop, and his vessels*"—or furniture, or baggage—"*in the house, let him not come down to take them away; and he that is in the field, let him likewise not return back;*" or turn to the things that are behind. "*Remember* ye *Lot's wife.*"

[6] Hom. in Matt. 78.
[7] Chrys. Oper. Imper. 50.
[8] Orat. iii. De Peccat.

This passage evidently carries on the allusion to the destruction of Sodom, and keeps in close connexion with it by the succeeding reference to Lot's wife. But, in the discourse on the Mount of Olives, as given both in St. Matthew and St. Mark, it is connected with the destruction of Jerusalem, and follows the warning, "Then let them which be in Judea flee to the mountains." The same expression, therefore, of warning comes down to us with the force of an additional type, wherein the figure has been twice already fulfilled, both in Sodom and in Jerusalem. But with ourselves, the saying itself must be entirely figurative when applied to the Day when "the Lord Jesus shall be revealed with His mighty angels," as the lightning from one end of Heaven to the other; when, of course, there could be, in the literal sense, no turning back. But it ever bears to us, in all time and in all place, the warning that that Day overtake us not unawares; that there be no looking back to Egypt, to Sodom, to the world. This is observed by Theophylact, that these things were first spoken of the destruction of Jerusalem. "And surely," he adds, "so it was at the taking of Jerusalem, and again will be at the coming of Antichrist; but much more at the completion of all things, when that intolerable destruction shall come[9]." This allusion to Lot's wife is remarkable, as showing how every incident in the Old Testament is replete with "instruction in righteousness[10]:" for it deduces and leaves, as a proverbial type or warning, unto the end of the world, what appeared nothing more than one of the miraculous incidents of that history[11]. "Lot is the type," says Augustin, "of the body of Christ, which in all His Saints is now vexed by the conversation of the wicked, and consents not to their deeds. But his

[9] Aur. Cat. [10] 2 Tim. iii. 16. [11] Gen. xix. 26.

wife represents another kind of men, who, after having been called through the grace of God, look back; such as are not like St. Paul, 'forgetting those things which are behind, and reaching forth unto those things which are before[1].' Whence the Lord says, 'No man having put his hand to the plough, and looking back, is fit for the Kingdom of God[2].' By this example of Lot's wife He would, as it were, season us with salt[3]." This last thought St. Augustin in many places repeats; thus he says: "She looked back, and where she looked, there she remained; herself about to stay in the same place, and to season others that pass by[4]." "Lot's wife," he says, in another place, "represents those who in time of trouble look back and turn aside from the hope of the Divine promise." In like manner of interpretation he says: "He is on the housetop who, departing from carnal things, breathes as it were the free air of a spiritual life." "And he that is in the field let him not return back, that is," says Augustin, "he who labours in the Church, as Paul planting, and Apollos watering, let him not look back upon the worldly prospects which he has renounced." "Behind is Satan," says St. Ambrose, "behind also is Sodom[5]." This is very expressive; for every temptation or sinful habit which we have left is as it were pursuing us ever after from behind; and the thoughts and desires are like turning back the eyes of the mind.

To this is added one of the great Evangelical proverbs, which is usually connected with the mention of the Cross. "*Whosoever will seek to save his life shall lose it; and whosoever will lose his life shall preserve it*[6]." To lose

[1] Phil. iii. 13.
[2] Luke ix. 62.
[3] Cont. Faust. lib. xxii. 41.
[4] Enarr. in Ps. lxxxiii. 3.
[5] In Luc. lib. viii. 45.
[6] See pp. 77, 78.

one's self; the corrupt and sinful, the ruined and dying self; and by so doing to find another self, another and better life, "hid with Christ in God;" for a self which has sacrificed terrestrial treasures to find a self which is gifted with true riches; for a self which has given up earthly relationships to find one's true self, and kindred that are Divine—to lose all that is debased, to find all that is glorified. The original words themselves seem to imply more than a translation can do; as the word rendered "life" is in fact the living soul, in one sense the animal soul, and used sometimes in distinction from the spiritual. And the word translated "preserve," or "preserve alive," is in strict classical use applied to viviparous animals—to those which bring forth their young alive, in distinction from others whose offspring passes through the dead oval state. Literally, therefore, it is will "preserve his soul alive," (ψυχὴν ζωογονήσει,) unto a new and second birth, out of this womb of things visible, without any intervening death or suspension of life, into the glorious invisible creation of God. The very word contains within it our Lord's expression "shall never die," and "shall never see," or "taste of death."

To this is attached a threefold figurative expression, containing the two sayings of St. Matthew with another in addition to the same effect; but adding much to the manifold and universal nature of the warning, together with something of a solemn asseveration by which it is introduced. "*I say unto you, In that night there shall be two* men *in one bed; the one shall be taken, and the other shall be left.*" "One left," says St. Ambrose, "that is, rejected; another taken up, that is, caught to meet Christ in the air." In St. Matthew it is not as here, in the future tense, but in the present, "is taken up," and

"is left;" indicating the going on during the whole of this mortal state of the same which is to be at the end. Or the present tense may signify that which already exists in the predetermined counsels and foreknowledge of God, although yet to be. "*Two* women *shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other left*[7]." The first instance of the "night" and "one bed," here added in St. Luke, in connexion with the other two instances, keeps up the uncertainty: "Ye know not at what hour," whether by day or by night; in the day of this world, or in the night of Antichrist. In the day or the night; at the mill or in bed; in the city or in the field; men or women alike; these figures, in accumulation and connexion, indicate that, to all alike, at all times, and in all places, it is the one great universal warning; "I say unto all, Watch;" "for ye know not when the time is." Closest unions upon earth, in all their various kinds, waiting an eternal separation; and that to be made as with the severance of an instantaneous lightning blast. "For no man may deliver his brother; nor make agreement unto God for him[8]." And again, as if in type and anticipation of those great changes, such separations are daily going on upon earth; where all our life is made up of associations and unions with particular persons, by kindred, by business, by pleasure, by the various necessities of life, which are being also severed for ever after a short continuance, wherein they operated for good or evil. By earthly vicissitudes the stream of time is for ever set between those who were once united; in semblance of those separations, when the ocean of eternity shall be

[7] See Holy Week, p. 316. [8] Ps. xlix. 7.

set between, by the death of each, or by the universal Judgment.

"*And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together*" (Luke). This expression, in St. Matthew, is not connected with any question of the disciples; and is given with a different context, following immediately on the mention of the Presence of the Son of Man, universal and instantaneous as the lightning; and, therefore, in that place the ancient and Catholic interpretation of the words, as given in another place[9], harmonizes more clearly with the context. For "the Body" is the Body of the Lord, in every sense in which His Body is spoken of, and to which the Saints are instinctively gathered, being renewed with eagle wings in everlasting youth. But even there, where the expression occurs, in St. Matthew, that mystical meaning, so universally applied to the words, must have been altogether a secret sense, quite unknown and beyond the thoughts of those to whom it was addressed. It is, therefore, necessary that we should ascertain also its more obvious sense, such as might have been in some degree intelligible to them. And such interpretation is here still more required, from the manner in which the saying occurs in answer to the question, "Where will they be taken?" or, "What is this separation and removal?" For one must suppose that the reply to such an inquiry must bear an obvious meaning, capable of being understood by those who made it, in addition to any further knowledge which they might afterwards find in it, when the Spirit should bring to their remembrance the words that Christ had used. The most obvious meaning seems as if it had been said, Nothing

[9] See Holy Week, pp. 281. 285.

you know in nature falls, and there is no death, without its being always the case that there are living creatures of some kind sent by Providence to remove the same. So, therefore, must it be with the human soul; for the kingdom of nature is but the image of what takes place in the kingdom of grace. But the question may here well be asked, is not that obvious explanation, which nature thus supplies to the words, in itself connected with the deeper spiritual interpretation? Is not that very circumstance in nature itself the type of that vast and sublime mystery which the Fathers attribute to the words? The figure in which this mysterious doctrine is conveyed is the very language of nature, and furnishes an explanation to the most difficult of her secrets. For the lives of most creatures are supported by the deaths of others; it is that law of nature which was most difficult for the philosophers of old, such as Pythagoras, to understand: whereas it is but the representation of the secret of God, viz. that the lives of our souls must be supported by the Body of Christ. Our Lord's words, therefore, referred the disciples to the language of universal nature itself; this afforded an obvious answer to the question; and at the same time contained within it a key to the great mystery, both of nature and of grace; where life is renewed by death.

SECTION XX

THE IMPORTUNATE WIDOW

The ensuing parable seems to arise out of the termination of the last chapter; for as the usual injunction on account

of the suddenness of the last Day, and the evils which will precede it, is to "watch and pray always," that short injunction is here taught by a parable; and the conclusion of the parable returns to carry on this connexion, for our Lord there speaks again of the coming of the Son of Man. The force of the parable is not, as in most cases, in the comparison, but in the contrast. The unjust Judge, says Augustin, is set forth not from similitude, but from dissimilarity. And this is the universal mode of acceptation. But, perhaps, it may also intimate something more than this;—that God appears harsh to us so far as we are not perfectly resigned to His will; and therefore we are at such times to pray for release from what we consider evils,—in weakness and unbelief. Our suffering wrong implies that there is One Who can help us, and Who does not; and this, when continued long, seems like something inexorable on His part Who can aid us; and our case appears like one of widowed destitution, forsaken of God and man. Even as our Lord seems as it were harshly to reject the woman of Canaan. Yet even under these circumstances cease not. For the effect of continuance in prayer is often not the removal of the evils of which we complained, but the glad acceptance of them on our part as not evil, but good; and the knowledge that they arise not from the neglect of one that regards us not, but are tokens of a most loving Father. Thus was it with St. Paul, when he "thrice," or often, prayed, as here enjoined; he was not thereby rescued from that "thorn in the flesh," but learned to take "pleasure in infirmities." This parable thus resembles much in effect the previous one of the Neighbour importuning his friend at midnight. In both it depends on the contrast; in both there is at first refusal; in both there is selfishness overcome by

entreaty; in both it is the season of distress; but in the former the need is for the sake of a friend; in the latter, the object is to be delivered from an adversary: in the former there is more fervency; in this more continuance in prayer; as under the evils of the last days.

"*And He spake moreover a parable unto them,* to this end, *that men ought always to pray,*"—to "pray without ceasing," as St. Paul says [10],—"*and not to faint;*" not to give over from weariness and despondency, as overcome with evil. "*Saying, There was in a certain city a judge, which feared not God, and regarded not man.*" The judge, as one by station severe; by disposition unjust; as fearing not God, having no mercy; as regarding not man, having no wish to appear better. Equally indifferent as to conscience, says Cornelius, and also as to reputation "*And there was a certain widow in that city,*"—a condition bereaved and helpless, without favour or power. "A widow indeed, and desolate, trusteth in God [11]." "*And she came unto him saying, Revenge me of mine adversary,*"—deliver me from the injuries of mine oppressor; as in the Lord's prayer, "deliver us from the evil one." And in still more close application, "the souls under the altar" are represented as saying in these last days, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth [1]?" For, if the Judge be "holy and true," this is an argument for the success of an appeal to Him; whereas in this case of the unjust Judge even that claim was wanting, yet importunity could prevail against all these impediments.

"*And he would not for a while: but afterward he said within himself, Though I fear not God, and regard not man; yet because this woman troubleth me I will avenge*

[10] 1 Thess. v. 17. [11] 1 Tim. v. 5. [1] Rev. vi. 10.

her,"—will see justice done her,—"*lest by her continual coming*"—by her coming unceasingly, "to the end," as it literally signifies, to the last, without end or intermission—"*she weary me,*"—she wear me out, bruise as with blows, render uncomfortable, thoroughly trouble and knock me up. These are words of impatience uttered to himself by the hard-hearted judge. That is, that even at the time of yielding to her importunity, he, within himself, boldly avowed that none of the usual considerations of justice or mercy had any influence with him, but solely the urgency of the suppliant, being otherwise perfectly inexorable.

"If with the most unjust judge," says St. Augustin, "perseverance of the suppliant at length prevailed, how much more may they feel confident who cease not to pray to God, the Fountain of justice and mercy[2]?" Theophylact: "If perseverance could melt a judge defiled with every sin, how much more shall our prayers prevail with the Father of all mercies?" And St. Chrysostom (or the author of that sermon): "What fear could not do, importunity effected; neither threats nor expectation of vengeance moved the man to justice; but a suppliant widow rendered him gentle who before had been fierce; what, therefore, must we suppose of the merciful God, if an importunate widow rendered a cruel judge so merciful[3]?"

"*And the Lord said, Hear ye what the judge of iniquity saith. And shall not God avenge His own elect,*"—His own chosen in Christ,—"*that cry unto Him,*"—as with fervent cries and groanings of the Spirit unutterable, *τῶν βοώντων,*—"*by day and by night,*"—"And in the night-season also," as the Psalmist says, "I take no rest[4],"—

[2] Lib. ii. Quæs. Ev. 45. [3] De Orando Deum.

[4] Ps. xxii. 12.

"*although He bear long with them?*" The force of the contrast, as Maldonatus well observes, prevails throughout; if an iniquitous judge, how much more the God of justice and mercy? if for a widow that he cared nothing for, how much more God for those whom He hath chosen and loved? The widow again requests, but the elect cry aloud; the widow is frequent, but these suppliants cease not day and night. "Every thing," says Quesnel, on this passage, "serves to display the justice and goodness of God, by way either of conformity or opposition, either as lines which form the resemblance, or as shadows which heighten the lustre." "What greater encouragement to prayer?" says St. Augustin. "For an unjust judge, who feared not God, nor regarded man, yet gave ear to a widow who besought him, overcome by her importunity, not so inclined by goodness. If he then heard her prayer, who hated to be asked, how must He hear Who exhorts us to ask Him[5]?"

"*I say unto you that He will avenge them speedily.*" Here, in the quickness of the reply, is an apparent contradiction, for the whole parable turns on long importunity, and the very last saying was, that He "bears long." It is the same contradiction which always pervades this subject, for the Lord is always described as appearing to be long in coming to avenge His elect; and yet, in fact, coming "speedily." This very word occurs in another place in the same way, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward," μακροθυμῶν[6]. For that which seems long with man is very short with God, and with them that are with God, or who come to the mind of God. "*Nevertheless when the Son of Man cometh shall He find*

[5] Serm. cxv. Ben. [6] 2 Pet. iii. 9.

faith upon earth?" Although God is so unfailing on His part, so certain to hear prayer, yet notwithstanding the faith which will thus seek of Him will scarce be found in the world in the last days, on account of the aboundings of iniquity. Although it shall then be signally verified, that "whosoever shall call upon the name of the Lord shall be saved[7]." "He spoke of that faith," says Augustin, "which is perfect. For it is scarce found on the earth." "If faith fail, prayer perishes. Let us believe in order that we may pray; and let us pray that the faith itself fail not by which we pray[8]." "Consider," says St. Chrysostom, "what great happiness is granted thee, to converse with God in prayers, to ask what thou desirest of Him Who if in words He is silent, yet answereth by benefits; nor is weary unless thou be silent." And again, "As the sun affordeth light to the body, so the light of the soul is prayer. Wherefore, if it is a loss to the blind man not to behold the sun, how much more grievous for a Christian man not to pray continually, and so by prayer draw into his mind the light of Christ! By means of which we cease to be subject to time and mortality. By nature, indeed, we continue mortal, but by conversation and intercourse with God, which we sustain, we pass over into immortal life. For it needs must be, that he who is in familiar intercourse with God must be superior to death, and to all things liable to corruption[9]." "As the body," says Cornelius, "needeth the soul in order to live natural life; so for spiritual life the soul needeth prayer. As man cannot live without respiration, neither can he without prayer. By prayer man breathes forth to God the spirit of desire; and, inhaling, in return receives the spirit of

7 Rom. x. 13.

8 Serm. cxv.

9 Lib. ii. De Orand.

grace: even in like manner as man by respiration exhales and sends forth the old, and draws in a new breath[1]."

The allegory contained in this parable is, St. Augustin says, that "the widow is the Church, which appears desolate till Christ the Bridegroom returns from Heaven to Judgment; although in secret He is ever careful of her[2]." The voice of the Bride is still more and more, "Lord, how long shall the adversary do this dishonour[3]?" She is ever, as St. Bernard describes, as the moaning dove; while the answer of the Bridegroom is ever, "Behold, I come quickly."

SECTION XXI

THE PHARISEE AND THE PUBLICAN

As the last parable set forth the necessity of prayer, it is followed by this, which shows what temper will render prayer acceptable; for the importunate widow represents the prayer of the elect in Christ, which prayer must be that of the Publican, not of the Pharisee; for it must be founded on humiliation, which is the characteristic of the righteousness which is in Christ. And as it is St. Luke's custom to teach by narrative, or parable, what St. Matthew does by precepts, he here selects this short memorable incident to set forth what St. Matthew had stated in the Sermon on the Mount, viz. that in order to enter into the Kingdom the righteousness of the Christian must "exceed the righteousness of the Scribes and Pharisees[4]." While

[1] In Luc. xviii.
[2] Lib. ii. Quæs. Ev. 45.
[3] Ps. lxxiv. 11.
[4] Matt. v. 20.

by this one instance, as in a mirror, the Pharisees might see themselves and their own righteousness. And perhaps, says Ludolphus, that very Pharisee of whom He spake was himself present. It is especially, we may observe, their "righteousness," not their wickedness, which is here set forth. It is remarkable that this Pharisee attributes every thing to God with thanksgiving; and the subject of his thanks is not any external or worldly good, but those qualities of the inner man with which he professed that God had blessed him; he speaks of the evil he had avoided in not being like others; of the good that he did which was peculiarly his own, as differing from them. Yet it is not "self-righteousness," as this word is usually understood, for he gave God thanks for the same, attributing it to Him. Fasting and almsgiving which he practised are the healing medicines of the soul; but pride was like the fly in the apothecary's ointment[5], which made that loathsome which should have been fragrant with life, and a sweet-smelling sacrifice unto God.

"*He spake, moreover, this parable unto certain that trusted in themselves that they were righteous, and despised others,*"—set at nought, made no account of them. "*Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican.*" They "went up" as ascending the Holy Mount; and "to pray," for the House of God is called "the House of Prayer." The one a religious man, as the world would suppose; the other not so, but "a sinner." But God judgeth not as man judgeth; for His eye is on the heart. The Psalmist had, indeed, before asked this question, "Who shall ascend into the hill of the Lord? or who shall rise up in His holy place[6]?" And he there gives the answer of one according to "the

[5] Eccles. x. 1. [6] Ps. xxiv. 3.

righteousness which is in the Law, blameless." But here our Lord gives the better description of that "righteousness which is of faith." The Psalmist speaks of those "that stand in the house of the Lord [7]." This of those who would be accepted in Him, Who Himself "kneeled down and prayed."

"*The Pharisee stood and prayed thus with himself.*" He stood by himself, a Pharisee, one separate, as the very word itself implies; it is the very spirit of his whole prayer. "Stand by thyself, come not near to me; for I am holier than thou [8]." "He prayed with himself," says St. Basil, "as if not with God: his sin of pride sent him back into himself [9]." There is much in this reflection. For to think of one's self produces pride: to think of God, humility. And here the difference between these two persons is, that one realized the Holy Presence of God, the other did not. He remembers not that God is in Heaven; he hallows not His Name; so familiar is his address rather than his prayer; he is without fear.

"*God, I thank Thee that I am not like the rest of men, extortioners, unjust, adulterers, or even as this publican.*" "The rest of men," that is, the whole race of mankind, says St. Chrysostom: "What does he mean," says St. Augustin, "but all beside himself? Not only has he nothing himself to pray for, but he insults over another that prays [1]." And thus he "thinks himself to be something, when he is nothing, deceiving himself [2]." "*I fast twice in the week*"—on the second and fifth day, says Theophylact, according to the custom of the Pharisees. "*I give tithe of all I possess*"—not of greater things only, but "of all," even of the "mint and cummin," as our Lord says

[7] Ps. cxxxv. 2. [8] Isa. lxv. 5. [9] Aur. Cat.
[1] Serm. cxv. Ben. [2] See Gal. vi. 3, 4.

in another place, "omitting the weightier matters of the Law, judgment and mercy and faith[3]." "Badly did he commence," says Ludolphus, "for he ought to have begun in self-accusation; and from thence proceed to supplication and prayer; and in the end to thanksgiving." He is full, and abounds, and is in need of nothing; whereas the feeling of want is the very essence of prayer. "He thought himself rich," says Augustin, "while he had nothing; the other knew himself to be poor, while he already had something[4]." He came before the Great Physician of souls, but not, as the same writer says, to show his wounds, but to boast of his healthful limbs. And yet not of his own health, but to induce a comparison of the diseases of others. They were not, indeed, signs of health. For, as St. Basil says, as "the stoutness of a well-regulated body differs from the swelling of the flesh which proceeds from dropsy, so does true loftiness of mind differ from his pride-engendered devotion. For true loftiness of mind is seen in a cheerfulness amidst sorrow; or a kind of noble dauntlessness in trouble; a contempt of earthly things, and a conversation in Heaven[5]." "From the words of the proud Pharisee," says Bede, "for which he deserved to be humbled, we may, on the contrary, assume that form of humility by which we may be exalted; that as he was lifted up unto his ruin by considering the vices of others and his own virtues; so we, not only from our own slothfulness, but also from inspecting the virtues of those better than ourselves, may be humbled for our glory[6]."

"*But the Publican*"—on the other hand—"*standing afar off*"—as unworthy to draw near unto the Holy place of God,—"*would not lift up so much as his eyes*"—from

[3] Matt. xxiii. 23.
[4] Serm. xxxvi.
[5] Aur. Cat.
[6] In Luc. xviii.

shame—"*to Heaven,*" which he had offended; as if saying, "O my God, I am ashamed, and blush to lift up my face to Thee, for my iniquities are increased over my head[7];" or, "I have sinned against Heaven and before Thee." "*But*"—in still greater humiliation—"*he smote on his breast*"—as the origin of all the evil; as "exacting judgment upon himself," says Augustin. "*And said,*"—in the few words that indicate an overcharged heart,—"*God be merciful to me the sinner,*"—i. e. a sinner above others. "He approaches God," says Quesnel, "by standing afar off, out of reverence; he attracts His eyes by not presuming so much as to lift up his own unto Heaven; by not sparing himself, he in some measure deserves that God should spare him." "He ventured not to approach," says Ludolphus, "that God might draw near to him; he looked not up to God, that God might look down upon him; he smote on his breast, punishing himself, that God might spare; he confessed, that God might pardon; as much as the Pharisee had justified did he accuse himself." In much the same words, St. Augustin and others.

"*I say unto you,*"—"The Truth saith," adds Augustin, "God saith, the Judge saith it:"—"*This man went down to his house justified rather than the other,*" i. e. was made righteous before God, as cleansed within by His grace. For the High and Lofty One that inhabiteth eternity, whose name is Holy, saith, I dwell in the high and holy place, with him also that is of a contrite and humble spirit[8]. And if God dwelleth with him, he must needs partake of justification and grace. "For though the Lord be high, yet hath He respect unto the lowly: as for the proud, He beholdeth them afar off[9]." The Judge Himself seems to say, "Behold, I have caused thine iniquity to

[7] Ezra ix. 6. [8] Isa. lvii. 15. [9] Ps. cxxxviii. 6.

pass from thee, and I will clothe thee with change of raiment[1]."

"*For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*" "Humble confession," says St. Augustin, "for evil deeds is better than proud boasting for good deeds." And "confession of sins is preferable to enumeration of deserts; and, therefore, there is joy among the Angels of God over one sinner that repenteth more than over ninety and nine just persons who need—or think they need—no repentance." In like manner Quesnel: "Pride destroys all good works in the sight of God; humility covers all manner of sins; and is to a sinner instead of all virtues." And St. Chrysostom: "But, if humility, when added to offences, makes such swift advances that it passes by the pride of righteousness; whither will it not go, if thou shalt have united it with righteousness? It will stand by thy side before the Divine Tribunal in the midst of Angels with great boldness. But, moreover, if pride, when joined with righteousness, can depress so low; if it be united to sin, to what depth of hell will it thrust thee down[2]?" If we consider the end of the matter in the aspiring Lucifer; in Christ humbling Himself; in the pride of Eve, in the Virgin's low estate; in the rich man clad in purple, and in Lazarus full of sores; in the Pharisee extolling himself, and the Publican penitent;—we shall clearly see how true it is what the Lord here saith, that "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted[3]."

[1] Zech. iii. 4. [2] Hom. in Phar. et Pub.
[3] Ludolph. Vit. Chr. And see p. 327.

SECTION XXII

DIVORCE AND CHASTITY

St. Luke here introduces the subject of little children being brought to Christ, with that interesting connexion and delicate train of association which is so usual in his transitions. But as St. Matthew and St. Mark here join the harmony, we must go back to take up their intervening narrative, which has now been for so long a time interrupted. It was after our Lord's discourse at Capernaum [4], on coming down from the Mount of Transfiguration, that they leave all mention of Galilee, and proceed to speak of Judea, to which our Lord was then going to the Feast of Tabernacles. "*And He arose from thence*" (Mark). "*And it came to pass when Jesus had finished these sayings He departed from Galilee*" (Matt.), "*and cometh to the coasts of Judea (through the way,*" Mark) "*by the further side of Jordan*" (Matt., Mark), through Perea, in distinction from His journey through Samaria. "*And great multitudes followed Him; and He healed them there*" (Matt.). "*And the multitudes resort unto Him again: and as He was wont, He taught them again*" (Mark). Here St. Matthew speaks of their following Him; St. Mark of their resorting again to Him: probably it was after the intervention of the Feast of Tabernacles, and that there was a fresh gathering to Him at Bethabara [5], both of His Galilean followers and of others from Judea. And here "He taught them," says St. Mark; St. Matthew, "He healed them." "At one time teaching," observes

[4] Part i. § xv. [5] John x. 40.

St. Chrysostom, "at another working miracles, He varied His means of salvation, that from the miracles faith might be given to Him as a Teacher; and by His teaching He might urge to edification the miracles which He wrought[6]."

"*And the Pharisees came unto Him, tempting Him*" (Matt., Mark). The people came to be taught or to be healed, the Pharisees with ensnaring questions. "*And saying unto Him*" (Matt.), "*and asked Him*" (Mark), "*Is it lawful for a man to put away his wife*" (Matt., Mark) "*for every cause?*" (Matt.) Our Lord had twice spoken on this subject; in the Sermon on the Mount, and incidentally in a discourse to the Pharisees on the danger of riches, lately stated by St. Luke; where the apparently abrupt introduction of the subject shows that it was a point on which our Lord laid great stress in His appeals to them on their manifold corruptions. And He had on those occasions incidentally so expressed a higher and better law, that they apprehended He would be found at variance with the Law of Moses; whereas "He taught them as one having authority" even over the Law of Moses, "and not as the Scribes." "*But He answered and said unto them, What did Moses command you?*" For this the Law of Moses was He knew the snare they were preparing for Him. "*And they said, Moses permitted to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept*" (Mark). "*Have ye not read that He Which made them at the beginning?*" (Matt.) "*But from the beginning of the creation God*" (Mark) "*made them male and female*" (Matt., Mark). That marriage was from the beginning instituted of God, and therefore is Divine and holy in its origin. But St. Jerome

[6] Hom. in Matt. lxii.

considers it to mean that God made them male and female, or one of each sex, not many females[7]. "*And said*" (Matt.), "*For this cause*"—i. e. on account of this, the holy institution of marriage—"*A man shall leave his father and mother, and shall cleave unto his wife.*" "The term implies," says St. Chrysostom, "the closeness of that union[8]." The expression indeed is more than "cleave," as it is elsewhere used[9], thoroughly united and made one. And it is thus used by St. Paul of that mysterious and Divine union which Origen mentions as the true fulfilment of the "one flesh." "*And they twain shall be one flesh. So then they are no more twain, but one flesh. What therefore*"—not those, but that one thing as it were which—"*God hath joined together, let no man put asunder*" (Matt., Mark). Our Lord proves it first from the works of God, in having made them male and female; and then from the words that follow, as found in Genesis; showing that such strict union is first natural, then Divine, or natural, because Divine. But there seems to be a secret reference implied to the mode in which woman was formed in the beginning, as implying oneness with the man. Thus St. Augustin adduces the inference that they are one flesh from the derivation of woman as taken out of the side of man[10]. They were made in the Image of God, or as representing Christ in His Incarnation, and His Church, which is but one. "My undefiled is but one." And taken from His side. "The Lord," says Origen, "hath for the Church's sake left His Father, being in the form of God; and left His mother, being Himself a Son of the Jerusalem which is above, and cleaved unto His wife; and they twain have become One Flesh. As

[7] In Matt. ad loc.
[8] Hom. lxii.
[9] See 1 Cor. vi. 17.
[10] Civ. Dei. xiv. 22.

for her sake 'the Word was made Flesh and dwelt among us.' And they are no longer twain; but she is one flesh; for to the woman it is said, 'Ye are the Body of Christ[1].' And he that is attached to Him, so as not to be separated, is confident that nothing shall separate him, and saith, 'Who shall separate us (or put asunder, χωρίσει[2]) from the love of Christ[3]?'" Thus the type and the antitype mutually enforce each other. For infidelity and idolatry are called adultery in the Old Testament, because marriage was made in the beginning a sacramental type of the union betwixt Christ and His Church. And the dissolution of marriage is so offensive to God, as it typifies that unfaithfulness to Christ which is final reprobation[4].

"*They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts permitted you*"—not commanded, as they had just said, but "suffered you"—"*to put away your wives; but from the beginning it was not so.*" Our Lord shows that this was not the original institution of God, but a permission which was granted through Moses to prevent what was worse; as hatred and murder, St. Chrysostom supposes. "The command was not absolute," says Cornelius, "but conditional, that if they put away their wives it should not be without such a bill of divorcement[5];" St. Jerome, "Observe that He said not God suffered you, but Moses; showing that it was, as the Apostle speaks, a counsel of man, not a command of God[6]." But the thought is from Origen. St. Chrysostom supposes that

[1] 1 Cor. xii. 27.
[2] Rom. viii. 35.
[3] In Matt. tom. xiv. 17.
[4] See Study of Gospels, P. iii. § viii.
[5] Com. in Matt. xix. 7.
[6] In Matt. ad loc.

our Lord here sets aside the Law of Moses, substituting His own higher law of chastity, in the same way as He does that of the Sabbath for the law of love; and that of abstaining from meat by the better law of keeping the heart. But He shows, at the same time, that He is the God Who made man at the beginning.

"*And I say unto you*"—speaking with Divine authority, Himself the Law-giver and the Judge, and adding the same declaration which He had made more than once before,—"*Whosoever shall put away his wife except for fornication*"—in which case it would be pollution to dwell with her—"*committeth adultery. And whoso marrieth her which is put away committeth adultery*" (Matt.). These words were perhaps delivered in the house, afterwards in private, as St. Mark records, with his usual incidental notices of the time, place, and persons; or they may be very well supposed to be spoken a second time. "*And in the house His disciples asked Him again of the same. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery*" (Mark). Divorce is in no case allowable, excepting that of fornication; and then not, as in the permission given in the bill of divorcement by Moses, with power to marry another; for that is altogether prohibited, both by Scripture and the Church, as testified by an apostolical canon, and ancient authorities. The bill of divorcement, as permitted by Moses, Tertullian supposes to have been solely for fornication[7]. But Origen, St. Chrysostom, and others, that it was not on that account. And indeed this is evident; for, as Origen here observes, an adulteress

[7] Adv. Marcion, lib. iv.

was to be stoned[8]; not of course to be legally put away and married to another.

"*His disciples say unto Him*" (Matt.).—Here St. Matthew is evidently speaking of another occasion subsequent to the foregoing—which St. Mark explains, as with the incidental testimony of one of the Twelve which he supplies—when the disciples afterwards inquired in the house—"*If the case of the man be so with the wife, it is not good to marry. But He said unto them, All men cannot receive this saying, but they to whom it is given.*" "And it shall be given," says Origen, "to those that ask for it, as it is said, 'Ask and it shall be given you.' And 'Every one that asketh receiveth.' God therefore will bestow the good gift, perfect purification in celibacy and chastity, to those who with their whole soul, and with faith, and with perseverance, ask of Him in prayers[9]." And much to the same effect St. Chrysostom, "He spake in this manner, that thou mayest understand the greatness of the struggle, not that thou shouldst suspect any peculiar forced appointment as by lot. For it is given to those who wish for it[10]." And St. Jerome, "Let no one think that this is given by any chance or fate. It is given of God to them who have willed and laboured to attain this grace[1]." We may add that, as in another place it is said, "To you it is given to know the mysteries of the kingdom of God, but to others it is not given;" not as implying any unwillingness on the part of God to bestow, but on the part of man to receive. Moreover, who they are to whom it is inexpedient is a secret of God, regulated by His wise Providence; not that there are any incapable of continence, but that there are other

[8] In Matt. tom. xiv. 24.
[9] In Matt. tom. xiv. ad fin.
[10] In Matt. Hom. lxii.
[1] In Matt. ad loc.

dangers to which they may be liable. As, for instance, "the human soul," says holy Herbert, "being bounded and kept in her sensitive faculty, will run out more or less in her intellectual." This may be a trial inexpedient for some.

"*For there are eunuchs, which from* their *mother's womb were born so; and there are eunuchs, which were made eunuchs of men; and there are eunuchs, which have made themselves eunuchs for the sake of the kingdom of Heaven*" (Matt.). Some from natural temper, some from being engaged in the business of the world, some from purposes of religion, have continued unmarried. The latter are described by the Prophet Isaiah as, "the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant[2]." And this Origen describes as mysteriously typified in Daniel, to have no children in Babylon, nor for Babylon; but like him to be filled by the Holy Spirit with Divine visions and prophecies.

"*He that is able to receive* it, *let him receive* it" (Matt.). This is not the same as the expression, "he that hath ears to hear let him hear;" for this doctrine is easy to understand; but "to receive it" in a saving manner and with Christian wisdom requires especial prayer and grace. For otherwise it will be as the new wine in old bottles; the bottles will be burst, and the new wine spilled[3].

[2] Isa. lvi.

[3] Luke v. 37.

SECTION XXIII

LITTLE CHILDREN BROUGHT TO CHRIST

THE subject proceeds like a beautiful continuation of the foregoing. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever He goeth[4]." "*Then there were brought unto Him*" (Matt.)—"*And they brought unto Him*" (Mark, Luke)—"*little children*" (Matt., Mark)—"*infants*" (Luke)—"*that He should touch them*" (Mark, Luke)—"*that He should put* His *hands upon them, and pray*" (Matt.). Some were coming to be healed; some approached Him for forgiveness, or instruction; but these, as if with still higher faith, to obtain His blessing and the all-healing imposition of His sacred hands: for they thought, as Origen says, that no ill-chance or evil spirit could harm those infants on whom Jesus laid His hand, and by His touch infused virtue into them. And here it may be observed, that these children derived this high privilege and blessing, through no merit, not even through any faith or choice of their own, but through the faith of those that brought them unto Christ.

"*But the disciples* (*when they saw it,*" Luke) "*rebuked them*" (Matt., Mark, Luke)—i.e. "*those that brought* them" (Mark). For they supposed that their Divine Master had more important matters to attend to, both of working miracles and of doctrine. "*But Jesus*" (Matt., Mark, Luke) "*when He saw it was much displeased,*" says St. Mark, with characteristic observation of our Lord's

[4] Rev. xiv. 4.

demeanour;—and "*called them* unto Him," says St. Luke. They are very memorable words which ensue, and we may observe when the Inspired Evangelists come to mention any important Evangelical maxim, as of taking up the Cross, or sacred institution, such as that of the Eucharist, that with a sort of Divine harmony and union they adhere without variation to the exact words, as with legal precision or a sacred chaunt and anthem. This concurrence affords an additional interest to this occasion. "And He *said* (*unto them*," Mark), "*Suffer the little children to come unto Me, and forbid them not: for of such*"—not of these, but of such—of characters resembling little children—"*is the Kingdom*" (Matt., Mark, Luke) "*of Heaven*" (Matt.) —"*of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein*" (Mark, Luke).

"To these things," says Origen, "must we give earnest attention, that from no fancied estimate of wisdom and advancement, as though we were become great, we should despise the little ones in the Church; but remembering that of such is the Kingdom of Heaven, we become such, in order that by our means children may be saved. Not only in permitting, and not forbidding, little children to be brought unto Jesus, but also ourselves, with children, becoming children, shall we do the will of our Saviour; that those children may be saved by us becoming like them, and that thus humbling ourselves we may be exalted of God[5]." "And we, therefore," says St. Chrysostom, "if we would be inheritors of Heaven, must with great earnestness obtain this virtue. For this is the highest point of philosophy, to have wisdom without guile. This is angelic life. For the soul of a child is pure from all

[5] In Matt. tom. xv. 7.

passions[6]." "He says not of these," says St. Jerome, "but of such is the kingdom of Heaven, as showing that it is not the age but the disposition that obtains the kingdom; and that to such who have like innocence and simplicity the reward is promised[7]." In like manner St. Ambrose. In Ludolphus we read: "Such as they now are is Mine; such as they will become hereafter is of themselves. Honour ye, therefore, what is Mine; pity what will be their own."

"*And He took them up in His arms*" (Mark)—the same action which this Evangelist had mentioned on a former occasion[8]. "*And He put His hands upon them*" (Matt., Mark), "*and blessed them*" (Mark). It is remarkable that, in this instance, our Lord does not appear exactly to have granted all that had been asked, as it was His usual custom to do; for St. Matthew mentions that part of the request was, that "He should pray" for them; whereas it is not stated by any that He did so; but St. Mark says that "He blessed them." This is instructive, for it of course implies that what He was asked as Man, He conferred as God: He had no need to pray; but power to grant what was prayed for: bestowing Himself by the imposition of His hands, and by His benediction, all that could be gained by prayer. As on other occasions, He prayed for the sake of those who stood by[9]; here, for the same reasons, of instructing them in the hidden mysteries of His Godhead, He prays not but blesses.

Thus did our Blessed Saviour stand before them, with little children in His arms, as if saying, "Behold, I and the children which God hath given Me[10]." And "out of the mouth of very babes and sucklings Thou hast

[6] Hom. in Matt. lxii. [7] In Matt. xix.
[8] See pp. 127, 128. [9] John xi. 42; xii. 30. [10] Heb. ii. 13.

perfected praise[11]." Thus, taking a child into His arms, to teach His Apostles, in the house at Capernaum; thus now, on His last approach to Jerusalem, and afterwards, with the little children singing His praises in the Temple; He seems to make His affectionate appeal, "Feed My lambs;" Himself being the Lamb of God. Origen beautifully ascribes this blessedness of little children to the frequent mention of our Lord Himself as a child. As if it were His own childhood, and the virtue going forth from it, that rendered them so pleasing to God: even in like manner as the sufferings of "the Man of Sorrows" have shed a beatitude on those that mourn. "And Jesus," says Origen, "not only in the truth of history, but also by analogy, humbled Himself as a child, so that one might say that, as He used the expression, 'Learn of Me, for I am meek and lowly in heart,' so likewise might it be said, 'Learn of Me, Who became as a child, how it is that I say, Of such is the Kingdom of Heaven[12].'"

"*And*," having blessed them, "He *departed thence*" (Matt.).

SECTION XXIV

THE RICH YOUNG RULER

"*And, behold, there came one and said unto Him*" (Matt.). "*And a certain Ruler asked Him, saying*" (Luke). But St. Mark, more descriptive and particular in his accounts: "*And as He was going forth into the way there came one running, and kneeled to Him, and asked Him*" (Mark),

[11] Matt. xxi. 16.

[12] In Matt. tom. xv. 7.

"*Good Master*" (Matt., Mark, Luke), "*What shall I do that I may inherit eternal life?*" (Mark, Luke.)—"*What good thing shall I do that I may have eternal life? But He said unto him*" (Matt.), "*But Jesus said unto him*" (Mark, Luke), "*Why callest thou Me good? None* is *good, save one*, that is, *God*" (Matt., Mark, Luke). There is, indeed, another reading, "Why askest thou Me concerning good?" found in some Greek as well as Latin versions; used by St. Augustin[1] and Jerome; and spoken of by Origen[2]. Our Lord does not deny His Godhead any more than His Goodness, for the purport of His words is to establish it. With this end He seems to reject the words "Good Master." For were He no more than this He could not confer that good which is eternal life, for which the young Ruler inquired; nor would he be capable of receiving the same unless he comes to other opinions of Christ. Our Lord's replies can hardly ever be rightly understood, without considering them as addressed to the heart and thoughts of those to whom He speaks, as they are known to the All-seeing God. This young man needed correction of heart, as in the sequel he departs sorrowful, not having resolution to do what was required of him. Yet he was not without much good; his very sorrow itself was a proof of this; he ran and kneeled to Christ as with much earnestness and reverence: the object of his inquiry was neither health nor temporal good, but the highest and best of all; he was sincere in this desire, and in thinking that he had kept the commandments; for the Lord loved him. What he needed was faith in the Godhead of Christ; hence it was that He had a low estimate of the holiness required of him, and of the deep spiritual nature of the commandments; and, therefore, he

[1] De Cons. Ev. ii. 63, et alibi. [2] See Maldonatus.

looked upon one as good whom he knew not to be God. It was not that those words in themselves were wrong; for our Lord Himself allows a comparative goodness to the creature; but that the latent error of his heart found vent in that expression, and was thereby to be corrected. For a teacher might be called good in the sense in which it is said, "A good man out of the good treasure of the heart bringeth forth good things[3]." It was, therefore, of something deeper, and beyond this way of understanding goodness, that our Lord spake. For, as Origen here says, "When compared with absolute good, in the sense in which it is here said, There is One Good, our good is not good." "Many say, Who will show us any good?" But the answer of the Holy Ghost is, "Lord, lift Thou up the light of Thy countenance upon us[4]." That essential good in which is eternal life is the knowledge of God in Christ. Thou speakest of goodness and of immortality; these are to be found in God alone; of Him it is said, "Who only hath immortality[5]," i. e. Who is Himself the Fountain of immortality: so also, Who only is good; as the Author of all goodness. And thus St. Hilary, that our Lord's reply was not declining the term "good," or "master," but directed to his own want of faith; for, "proud of keeping the Law, he knew not the end of the Law, which is Christ[6]."

"*But if thou wilt enter into life keep the commandments*" (Matt.). As before to the Lawyer, "This do and thou shalt live[7]." "He speaks to him," says Origen, "as if he were as yet without life; for, in one sense, that man is without life, who is without Him Who said, I am the life. Otherwise every man on earth may be, while he is

[3] Matt. xii. 35. [4] Ps. iv. 7. [5] 1 Tim. vi. 16.
[6] De Trin. lib. ix. 15, 16. [7] See pp. 295—298.

clothed with a body of death, not in life itself, but only in its shadow. For it is said, 'Under His shadow we shall live among the heathen[8].' For the life even of Paul and the Apostles, when on earth, was hid with Christ in God[9]." "He spoke of that only as life," says Augustin, "which is life eternal. Hence consider how the life eternal should be loved; when this life so miserable, and which must some time come to an end, is loved so much[1]."

"*Thou knowest the commandments*" (Mark, Luke). Whereas he had supposed that Christ would surely bid him "do some great thing." "*He saith unto Him, Which? Jesus saith, Thou shalt not*" (Matt.), or, "*Do not commit adultery, Do not kill, Do not steal* (*Defraud not*," Mark). "*Honour thy father and thy mother*" (Matt., Mark, Luke). "*And Thou shalt love thy neighbour as thyself*" (Matt.): a commandment which is also in the Law[2]. Origen supposes that these last words in St. Matthew may have been in interpolation; for he thinks that our Lord's looking on the Young Man and loving him seems to affirm the truth of what he had said, whereas the keeping of this last would have been the true fulfilment of the Law. But Origen's other supposition is more admissible, that our Lord's subsequent command of "Sell and give to the poor," was in a gentle manner putting to the proof the truth of that his declaration, that he had loved his neighbour as himself. Thus indeed the Apostle says, "He that loveth another hath fulfilled the Law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet," are "briefly comprehended in this saying, namely, Thou

[8] Lam. iv. 20.
[1] Serm. lxxxiv. Ben.
[9] In Matt. tom. xv. 12.
[2] Levit. xix. 18.

shalt love thy neighbour as thyself[3]." But covetousness, or indeed the possession of great wealth, is incompatible with this perfection. For without the love of our neighbour there cannot be that love of God in which consists eternal life. Of the latter, therefore, and of the first table, there is here no mention. And thus St. Paul, in describing charity or the love of God, dwells almost entirely on circumstances in the demeanour of men with each other. And in like manner St. John continually, that "he that loveth his brother abideth in the light;" and "whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him[4]?" So the second table alone is here mentioned, as more palpable and obvious, and more capable of proof and conviction.

"*The Young Man*" (Matt.) "*answered*" (Mark) "*and said unto Him, (Master,*" Mark), "*All these things have I kept from my youth*" (Matt., Mark, Luke). "*And Jesus looked on him and loved him*" (Mark). It is the usual error of the Jew, and corresponds with the Elder Brother in the parable:—"Neither at any time transgressed I Thy commandment[5]." He was betraying thereby, and bringing to light, not his perfection but his malady; and the Great Physician looked on him in his weakness, and loved him; before He touched more deeply his wound. Nor is it to be wondered at that He loved him even with something of an especial love; for who is there on whom He does not shed tokens of His love, even among "the unthankful and the evil?" much more when there is one in some degree simple-hearted and true, in whom the love of eternal life was not yet stifled; though, with St. Paul,

[3] Rom. xiii. 9. [4] 1 John ii. 10; iii. 17.

[5] See p. 356.

he knew not that the Law was spiritual[6], and himself compassed with the body of death. The Lord looked on him with favour; His eyes, full of compassion, rested on his countenance, and read his heart which there was written; for there was no misgiving in the look of him who, in his simplicity, knew not what he said, while he added, "*What lack I yet?*" (Matt.) "*Jesus*" (Matt., Luke), "*when He heard these things*" (Luke), "*said unto him*" (Matt., Mark, Luke), "*Yet lackest thou one thing*" (Mark, Luke). "*If thou wilt be perfect*" (Matt.), "*Go thy way*" (Matt., Mark), "*Sell* (*all,*" Luke) "*that thou hast, and give to the poor, and thou shalt have treasure in Heaven. And come, follow Me*" (Matt., Mark, Luke), "*having taken up the Cross*" (Mark). This St. Mark alone adds, but it is implied in the others. For to follow Christ in poverty and persecution is to bear His Cross. Blessed, indeed, and gracious words, "Come unto Me," and "Follow Me," and "Thou shalt have treasure in Heaven." Yet to which of us is not this privilege held out, this promise offered? We may here observe the correspondence and aptness of Scriptural promises to the human wants. He that would be rich must give away his earthly treasures, and he shall have treasure in Heaven. He that would be great must be as the least, and take the lowest place, and he shall be great in Heaven. He that is ashamed of Christ now, of him will Christ be ashamed in His glory. Thus, "for brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron[7]."

Origen here asks the question how the distributing of his goods to the poor could alone render him "perfect:" using the term perfection, as the Fathers do, from the

[6] Rom. vii. 14. 24. [7] Isa. lx. 17.

Greek philosophers, of one who has acquired all the virtues. And he supposes that this may be through the prayers of the poor, among whom there may be some of even Apostolic goodness; poor in things temporal but rich in spiritual. Or else that from the day of such renunciation the Divine superintendence may lead him on to such perfection[8]. Perhaps it may be that such an effort of faith, capable of overcoming the great besetting sin, would carry him through all lesser temptations. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again[9]." And surely will repay him in this present time with all spiritual graces. Add to which that our Lord's words must be taken in connexion; it is, "Give to the poor" and "Follow Me:" this is surely Evangelical perfection; the first is the love of man; the second is the love of God with all the heart; and in this is the true and spiritual fulfilment of all the commandments, with a better righteousness than that of the Scribes and Pharisees. For "Christ is the end of the Law." St. Augustin speaks of the possession of wealth as more enthralling to the mind than the further acquisition; more difficult to divest ourselves of its power; one is only rejecting what is not ours; the other is like parting with one of our own limbs. The Lord, says a Latin writer, would have that young man to return to Paradise, such as Adam was when he dwelt as an inhabitant there.

"*But he, dejected*"—disappointed and downcast—"*at that saying*" (Mark), "*when he heard these things, was exceeding sorrowful*" (Luke)—with that "sorrow of the world," says Origen, that "worketh death[10]"—and "*went*

[8] In Matt. tom. xv. 17. [9] Prov. xix. 17.

[10] 2 Cor. vii. 10.

away grieved. For he had great possessions" (Matt., Mark). *"For he was very rich"* (Luke). "And so, in perverseness of heart," says Augustin, "on hearing Him Whom he had but now called Good Master, through the overpowering love of what was valueless, he lost the possession of that which was of great price[1]." The thorns had choked the good seed; in the struggle between them was the sorrow: the Discerner of hearts saw the contest between the good and evil; and with the light of His loving Countenance, and the dew of His Divine words, would have cherished the good; but the evil prevailed. He was pricked by the thorns and was sorrowful. Had he known Christ as God it would have been otherwise. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord[2]."

"But Jesus, when He saw that he was exceeding sorrowful, said" (Luke). St. Mark still adhering to his description of our Lord's manner and countenance: *"And when He had looked round about* Him" (Mark),—as to arrest their interest and attention, says Maldonatus,—*"Jesus said unto His disciples"* (Matt., Mark), *"How hardly shall they that have riches enter into the Kingdom of God!"* (Mark, Luke,) or, *"Verily I say unto you, that hardly shall a rich man enter into the Kingdom of Heaven"* (Matt.). The word "hardly," as it is rendered, does not exactly convey the meaning, for the expression seems to refer to the sorrow of the Rich Young Man, implying painful constraint and struggle, as against nature. *"And the disciples were astonished at His words"* (Mark). They evidently sounded as startling to them at the time as they do to us. And St. Chrysostom beautifully observes that the disciples, though poor themselves, were troubled for

[1] Serm. lxxxvi. Ben.

[2] Rom. vii. 24.

the salvation of others. "*But Jesus*"—as before, by looking on them, so now, by repetition, enforcing their regard—"*answereth again, and saith unto them,*" with that tender and affectionate appellation, "*Children, how hard is it for them that trust in riches to enter into the Kingdom of God*" (Mark). It must not be thought that, by this expression of "trusting in riches," our Lord means to correct, or retract, His former declaration, but rather more fully to explain that the danger is in the possession of riches, inasmuch as it is difficult to possess, and not to trust in them: and to show that He does not hereby qualify or detract, He again resumes the term of the "rich man" in His subsequent statement. "*Again I say unto you*" (Matt.), as if repeating with still greater emphasis, and with the inimitable force and strength of the Eastern proverb and hyperbole; and, afterwards, with the still further declaration that, it was not only difficult, but in a manner impossible, "*It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God*" (Matt., Mark, Luke). As He had described the entrance into life as narrow, He now speaks of it as so exceedingly strait to the rich man, as to be even as the needle's eye, says Origen; the parable, he adds, of the camel, to which He compares him, is not only on account of that animal being unclean, according to the Law, but of its crooked nature altogether. We may add, that the camel, not only from its unwieldy appearance, bearing, as it were, a heavy burden as the part of its very self; but also as moving slowly, when laden with the merchandise of the East, may well represent the rich man. "But, if we read Isaiah," says St. Jerome, "how the camels of Midian and Ephah came to Jerusalem with gifts and offerings, and they that before were crooked, and

distorted with vicious infirmities, enter the gates of Jerusalem, we shall see how those camels, to which the rich are compared, when they have laid aside the heavy burdens of their sins, can enter through the strait and narrow gate that leadeth unto life[3]." But St. Hilary takes the camel itself in a good sense, as representing the Gentiles; with the hair of which John the Baptist was clothed; an animal "obedient to command, constrained by fear, patient of fasting, and submitting itself to its burden by a certain method of discipline[4]." Theophylact and some few others have suggested that the term translated "camel" might signify not that animal, but a cable, which the expression in Greek also implies; not seeing how much more suited to what is sublime, infinite, and Divine, is the bolder language of the East. It is not altogether unlike that in the Prophets: "Can the Ethiopian change his skin, or the leopard his spots[5]?"

In addition to other effects to which the dangers of riches may be attributed, it may be observed that civilization and wealth removes the consciousness of God's Presence; because things are attributed to secondary causes; the Mahometans of the African desert, the Christians of the northern mountains, the earlier Heathens of Asia, agree in attributing the most trivial matters of daily life to God, as Omnipresent. This wealth removes. St. Augustin says, "That the multiformity of things temporal, through the carnal senses, forcibly draws man away from the unity of God; and by its mutable variety multiplies his affection[6]."

"*And they that heard* it *said*" (Luke)—"*And His disciples, when they heard* it" (Matt.), "*were amazed*

[3] In Matt. ad loc.
[4] In Matt. xix.
[5] Jer. xiii. 23.
[6] In Epist. Joan. Tr. ii.

beyond measure, saying" (Matt., Mark), "*among themselves*" (Mark), "*Who then can be saved?*" (Matt., Mark, Luke.) They understood it as it was spoken, being not wise in the gloss and commentary of the modern. "*But Jesus looked on them and said, With men this is impossible*" (Matt., Mark), "*but not with God*" (Mark). "*For with God all things are possible*" (Matt., Mark). "*He said, The things which are impossible with men are possible with God*" (Luke). By the expression that He "looked on them," says St. Chrysostom, the Evangelist implies that He soothed their troubled soul by His merciful eye. Also, perhaps, intimating thereby that He understood their thoughts, for it was "among themselves" that they were talking, in suppressed emotion and fear. It is "possible with God," inasmuch as in the methods of His Providence and of His Grace rich men may be disciplined in the ways of humility and obedience. Even as kings have been made to be the most signal bearers of His Cross. Or as Zaccheus soon after.

"*Then Peter*" (Matt., Mark, Luke) "*answered and*" (Matt.) "*said*" (Matt., Luke),—"*began to say*" (Mark),—"*Behold, we have forsaken all things and followed Thee*" (Matt., Mark, Luke). Stating the two things required of the Rich Young Man, forsaking all and following Christ. Though not great possessions, yet all the little we had we have left. "What! was this *all*, O blessed Peter? the reeds, the net, the boat[7]." We instantly obeyed the call, nor ever once looked back; St. Peter his boat; St. James and St. John their father; St. Matthew his gainful trade. "*What, therefore, shall be to us?*" (Matt.) He asks not for Himself only but for all. "*Jesus*" (Matt., Mark), "*answered and*" (Mark) "*said to them, Verily*

[7] Chrys. Hom. lxiv.

I say unto you" (Matt., Mark, Luke), "*That ye which have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His glory, Ye also shall sit on twelve thrones, judging the twelve tribes of Israel*" (Matt.). It might be questioned whether the expression "in the regeneration" is to be taken with the words that precede it or with those that follow. In the former sense it would be, Ye that have followed Me in this the regeneration or preaching of My Kingdom; and thus it is understood by St. Hilary, who says, "They had followed Him in the regeneration, i. e. in the laver of Baptism, in the sanctification of faith, in the adoption to the inheritance, in the resurrection from the dead. For this is that regeneration which the Apostles followed, such as the law could not grant[8]." But if the words, "in the regeneration," are taken with the latter clause, it would then correspond with the term "in My Kingdom," as used at the last Supper, the future in distinction from that state which now is. "Ye are they which have continued with Me in My temptations, and I appoint unto a Kingdom." "That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel[9]." The "Twelve" thrones is omitted in that failing of Judas, and the allusion to the Table introduced at the Last Supper. But the same contrast would thus be expressed on both occasions: Ye who with Me now walk in sorrow and humiliation, shall hereafter sit with Me in the judgment on thrones. The term, "in the regeneration," in this passage, is usually thus taken in conjunction with the latter clause, as by St. Jerome, "Ye shall in the regeneration sit on thrones."

Again: the expression, "Ye shall in the regeneration

[8] In Matt. ad loc. [9] Luke xxii. 28. 30.

sit with Me on thrones," is capable of two distinct senses; for it may signify not only our Lord's coming in Judgment, and "the times of restitution of all things[1]," but also the intermediate and present Kingdom of Christ, in which it is fulfilled that the twelve Evangelists are now exalted to high places in the Church; and have had committed to them the keys of the Kingdom. "By '*in the regeneration*,' Christ designs the period of Christianity that should be after His Ascension, in which men were regenerated by Baptism; and that is the time when Christ sits on the throne of His Glory. And hereby you may see that He spake not of the time of the Judgment to come, but of the calling of the Gentiles[2]." But rather we must suppose that the term "the regeneration" is strictly applicable only to the Last Day, but in the subordinate sense is doubtless intended also of the Baptismal state, which is the type or shadow of that final fulfilment. And so with all other like expressions, the Kingdom of Heaven, the Church of God, the Elect, the Saints, the sons of God, and others. They are all used alike in the subordinate and in the plenary sense.

But it may be asked why it is said that they shall judge "the twelve tribes of Israel," and not the whole Body of the Church. However it may be explained, we find that the twelve tribes of Israel are ever connected with the Church of the Redeemed and the numbering of them, as throughout the Revelation[3]. Perhaps the Twelve Apostles and the Twelve tribes signify the full and complete Body of those who shall judge and those who shall be judged. For in the Twelve St. Paul is not excluded. "We shall judge," he says; and more, "the Saints shall

[1] Acts iii. 21. [2] Auctor Imperfecti.

[3] Rev. vii. 4; xxi. 12.

judge the world[4]." And thus St. Augustin: "In the number of the judges are included all who have left their all and followed the Lord[5]." And he explains the number Twelve as generally denoting completeness; and represents it as formed from the number Seven; inasmuch as it contains the Four and Three, which multiplied together make Twelve[6]. This, indeed, explains the sanctity of the numbers both Seven and Twelve; both being the sacred Three of the Godhead combined or multiplied with the Four which represents the world.

"*And every one*" (Matt.). "*There is no man*" (Mark, Luke) "*that hath left house or brethren, or sisters*" (Matt., Mark, Luke), "*or father or mother*" (Matt., Mark), "*or parents*" (Luke), "*or wife or children*" (Matt., Mark, Luke), "*or lands*" (Matt., Mark), "*for My Name's sake*" (Matt.), "*for My sake and the Gospel's*" (Mark), "*for the Kingdom of God's sake*" (Luke), "*but he shall receive an hundred fold*" (Matt., Mark); "*who shall not receive manifold more*" (Luke), "*in this present time*" (Mark, Luke), "*houses and brethren and sisters and mothers and children and lands, with persecutions*" (Mark). "*And in the world to come*" (Mark, Luke) "*shall inherit*" (Matt.) "*everlasting life*" (Matt., Mark, Luke). Here it is observable that St. Mark alone adds "with persecutions," as he alone had just before inserted "taking up the Cross." But it is an essential requisite, not only because "All who will live godly in Christ Jesus shall suffer persecution;" but also because worldly tribulation is the pledge of such spiritual consolations. The repetition of the words in St. Mark is also remarkable[7]. Origen explains it that he shall receive such in this world, "because for his brethren

[4] 1 Cor. vi. 2, 3.
[5] Serm. cccli.
[6] De Civ. Dei, xx. 5.
[7] See Ministry, 2nd Year, pp. 171, 172.

after the flesh, he shall find many brethren in the faith; for parents, bishops and presbyters:" "the Angels also," he says, "are brethren;" "and for houses and lands find repose in the Paradise and City of God." Moreover, because charity makes the things of others to be our own. Perhaps it is better explained of our Lord Himself; as He says, "Whosoever shall do the will of God, the same is My brother, and My sister, and mother." In Him they are "as having nothing and yet possessing all things." Electra, in the poet Æschylus, under persecutions, uses a similar expression of her brother Orestes[8]. How much more may it be said of the Divine Friend, capable of supplying every need of the natural man? It is well stated by St. Bernard: "Doth he not possess all things, for whom all things work together for good? Hath he not an hundred fold who is filled with the Spirit, who hath Christ in his breast? if it be not that the visitation of the Paraclete and the Presence of Christ is far more than an hundred fold[9]."

"*But many that are first shall be last; and the last first*" (Matt., Mark[1]). In this remarkable discourse on the subject of covetousness, as it draws more and more near in its application to the Apostles themselves, is our attention drawn to reflect on Judas, who was probably present throughout. And here the expression, in a pointed manner, seems to allude to him, for he was first as being an Apostle; and had the command of the money belonging to the Twelve. The expression is fulfilled, as Origen takes it, in the Israelites and the Gentiles, and in the Angels which kept not their first estate. It also seems to refer to the last in time; that, although the Apostles

[8] Choeph. l. 232. 236.

[9] Serm. in hoc. ver.

[1] See p. 319.

were first to give up all, yet even to the end the same renunciation of the world, for Christ's sake, were it to exist, would raise to an equal dignity with them. Which sense the ensuing parable indicates.

SECTION XXV

THE LABOURERS IN THE VINEYARD

We must remember that, as Origen would ever remind us, "a parable of Jesus," in Whom are hid all the treasures of wisdom and knowledge [2], must be replete with mysteries. These we must inquire into with great humility, and trace their manifold fulfilments as they meet with similar relations of mankind. We may observe then, in the first place, that this is similar to many other parables, in that it clearly applies both collectively and individually, i. e. to generations of the world and to ages of life. Thus it is explained by Origen [3], by St. Augustin [4], by St. Gregory [5], and others. The general scope of the parable is in some degree similar to that of the Prodigal Son, in that the younger is there admitted to the privileges of the elder, with the murmurings of the latter, who alleges that he had served so long. In another point of view it corresponds with the parable of the Talents [6], in that the reward of the Denarius is one to all; as there it is said to both the faithful servants alike, "Enter thou into the joy of thy Lord;" not indicating an equality of

[2] Col. ii. 3.
[3] In Matt. tom. xv. 28.
[4] Serm. lxxxvii.
[5] Lib. i. Hom. xix. Tr. Ev.
[6] Holy Week, P. iii. § viii.

rewards, but that neither diversity of talents lent, nor differences of time allowed, will in either case occasion the distinction of rewards. Again, the figurative language of the parable is in some respects the same as that of the Two Sons and that of the Vineyard[7], but the drift and object is quite different.

To understand the first meaning of the parable, we must remember that it is spoken in reply to St. Peter's question, what reward they the Apostles should have. In answer to this it is added, that although great indeed is the reward of those who give up all to follow Christ, yet that "many that are last shall be first, and the first last." This is shown by a parable which begins and ends with this saying, intimating, perhaps, that in the mind of St. Peter or some of the Apostles there had been the latent thought, What shall we who have been the first to obey the summons have above the rest? The answer here set forth, as it were in "dark speech" and parable, is, that there will be no pre-eminence whatever on that account; for all alike, who are called from the beginning to the end, have the gift of eternal life; there is in this respect no preference: "It shall be given to those for whom it is prepared of My Father." All the different dispensations of God are but the various dealings of a Father with his own children; He hath no respect of persons, but loveth all alike; He gives freely to all who when called obey the call in all ages of the world. Nay, even more than this, among Apostles themselves some may have begun well who will fall away; others will pass them by. Thus Origen and other commentators suppose St. Paul to be alluded to who, though last called, and "born out of due time," yet was "not behind the very chiefest of Apostles,"

[7] Holy Week, P. ii. § ii. and iii.

but "laboured more abundantly than they all." But the deep wisdom of God contained in this parable, although it spoke first of Israelites and Gentiles, or of Judas and St. Paul, and the like, yet, as time passes, will obtain daily fulfilments and applications. As in the Penitent Thief, the last called by Christ, last in the world, but the first to enter Paradise. "The Householder," says St. Gregory, "begun at the last, for He led the thief before Peter into the rest of Paradise." So again in all who begin well and are first, but at length are overtaken by others who, much forgiven, love much. Thus St. Chrysostom says, "He alludes secretly to such as were at first eminent, and afterwards set goodness at nought; and to others who have been reclaimed from sin and surpassed many." Thus Origen[8] and St. Gregory on this parable. And thus St. Augustin, that those who begin late to repent will, on their thorough repentance, obtain entire forgiveness, for which he quotes the Prophet Ezekiel[9]. But not this only; for the doctrine has consolation to the most holy men as life wanes to the last hour. Bishop Andrews, in his devotions, derives peculiar comfort from this parable, as himself in the depth of his humiliations one received at the eleventh hour. Wherever there is humiliation in man he hears thus from the dust the still small voice of God

"Many that are first shall be last, and the last first." "*For the kingdom of Heaven is like unto a man* that is *an householder, which went out early in the morning to hire labourers into his vineyard*" (Matt.). The world is a wilderness; and the Church therein is the Vineyard. We have our Lord's own explanation, as Origen here

[8] In Matt. tom. xv. 36.

[9] Ezek. xviii. 21. Serm. lxxxvii. Ben.

observes, that the Vineyard is the Kingdom of Heaven[1]. He "went out"—through the manifestation of Himself, says Ludolphus, and the diffusion of His goodness. "The going out of the Householder," says St. Augustin, "is the making himself known; as he that is in the house is hidden, is not seen by those who are without; but when he goeth out he is seen by those without. So Christ is in secret so long as He is not known and acknowledged; but when He is acknowledged, He hath gone out to hire[2]." And it was yet "early in the morning," for it was the first dawn of the world. "The labourer of this Vineyard is every one," says St. Gregory, "who in any measure hath with a right faith united good action[3]."

"*And when he had agreed with the labourers for a penny a day he sent them into his Vineyard.*" Origen considers the denarius as salvation; St. Augustin as eternal life. He describes the same as equality in duration of life, although not in glory; "for although there are many mansions, yet all shall reign without end. In like manner as it is common to all stars perpetually to shine in Heaven, although some stars shine brighter than others[4]." By those who dwell more minutely on the mystical signification, it is said to represent eternal life. because "denarius" is formed from the number ten, which denotes infinite number; and from the circle of the round coin; and thirdly from the Image of the King. And the "day" for which it is given is the space of this mortal life, after which the night cometh. "All the day long have I stretched forth My hands."

"*And he went out*"—by a further manifestation—"*about the third hour; and saw others standing in the*

[1] Matt. xxi. 43.
[2] Serm. lxxxvii.
[3] Lib. i. Hom. xix. in Evan.
[4] In Luc. ch. xv.

market-place idle." The market-place is of course the world; all without the Vineyard or the Church, says Origen: the world, says St. Hilary, as ever full of tumult, calumnies, injuries, and difficulties of various business[5]. And "idle," for all are idling who are not engaged in the work of God and of eternity. "Let every one," says St. Gregory, "weigh what he is about, and consider whether he is labouring in the Vineyard of the Lord. For he who seeketh those things which are his own, hath not yet come to the Vineyard of the Lord[6]."

"*And* he *said unto them, Go ye also into the Vineyard, and whatsoever is right I will give you. And they departed.*" The agreement for the penny is not made with them as with the first-called. St. Hilary seems to think this alludes to the payment as due to which the Jews looked who were first called, as differing from the free grace of the Gospel which was afterwards given. It is indeed involved in the same difficulty as that of the true meaning of the denarius. For when that is considered as eternal life, a difficulty arises from those that inherit the same being represented as murmuring. "For no one," says St. Gregory, "that murmureth is admitted into the Kingdom of Heaven; and no one that is there admitted can murmur[7]." So that the opinion of St. Basil[8], that the denarius implies some gift in the present life is not unreasonable. Perhaps it may be explained by our considering that the gift of eternal life, of salvation, and the like, is often spoken of as bestowed in this present time, without intimating the secret behind the veil which is with God, of the final perseverance, acceptance, and crown. And this interpretation appears again desirable

[5] In Matt. xx. 5.
[6] Hom. xix.
[7] Hom. xix.
[8] In Brev. Reg. 255

at the end of the parable, which speaks of many being called and few chosen.

"*Again he went out about the sixth and ninth hour, and did likewise.*" "Did likewise," as intimating the harmony and uniformity which exists in the ways of God. "*And about the eleventh hour*"—as St. John says of these our times "it is the last hour"—"*he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us.*" "These," says St. Gregory, "are the Gentiles, to whom no Patriarch or Prophet had come." "*He saith unto them, Go ye also into the Vineyard, and whatsoever is right that shall ye receive.*"

"*So when even was come*"—late on the same day, not on the next morning, says St. Chrysostom, for the judgment is to be at the end of this world, not at the beginning of the next—"*the Lord of the Vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.*" They that are first called are represented as not receiving their payment till the last; and to this Origen well applies the expression in the Hebrews, that "the first labourers having the witness through faith have not received the promise of God, the Lord of the household having provided some better thing for us, that they without us should not be made perfect[9]." We may add that, in other parables, where there is a description of the Day of Judgment, the accepted ones are put first. Again, the apparent ease of

[9] Heb. xi. 40.

the latter contrasted with the others who had borne the burden of the day, reminds one of our Lord's expression: "Other men laboured, and ye have entered into their labours [1]."

"*And when they had received* it, *they murmured against the householder, saying, These last have wrought one hour, and thou hast made them equal unto us who have borne the burden of the day and the heat. But he answered one of them, and said, Friend* [2], *I wrong not thee; didst thou not agree with me for a penny?*" Do not ye Jews receive the fulfilment of the promises made to Israel? "*Take what is thine, and go.*" The temporal Israel have all given them, and they may depart. Others will value it as a free gift, if they do not. "*My will is to give to this last* one, *even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?*" For the covetous hath an evil eye [3]. "*Thus*" is it as I stated before, "*the last shall be first; and the first last.*" "*For*" there is so great a falling off from the state of grace and thankfulness; such changes in those that have once been invited, that in all the dispensations of God that awful saying is fulfilled, "*Many are called but few chosen*" (Matt.). So many thus show themselves at last unworthy of that Heavenly gift.

It seems as if there was much in the opinion of St. Athanasius [4], who takes this Day of the parable to be the period between the first and second Coming of Christ. In this sense it would be the Incarnation; the times of the Gospel; the kingdom of Heaven. This coincides with the expression, "A Man an Householder," implying the Son of Man. This would allow us to consider the

[1] John iv. 38.
[2] See Passion, p. 46.
[3] Prov. xxviii. 22.
[4] Quæs. 52.

first called as the Apostles, and the murmuring a latent Jewish feeling that lurked in their minds, to which the whole parable was addressed, and which it was intended to correct. And, moreover, such is the distinct call into the Vineyard. For otherwise all the heathen were called by the light of natural religion, as well as the Jews, by Revelation.

But it is usual to apply the parable to the periods of the world from the beginning to the end. St. Augustin thus well expresses it, explaining the repetition of the same denarius to all: "The first righteous men, as Abel and Noe, called at the first hour, will receive with us the blessedness of the Resurrection. Other righteous men after them, as Abraham, Isaac, and Jacob, called at the third hour, will receive with us the blessedness of the Resurrection. Other righteous men, as Moses, called at the sixth hour, will receive with us the blessedness of the Resurrection. After them the Holy Prophets, called at the ninth hour, will receive with us the same blessedness. In the end of the world, all Christians, called at the eleventh hour, will receive with the rest the blessedness of that Resurrection[5]." St. Gregory's explanation is founded upon this. And St. Hilary's is the same[6]. Origen differs in the ages of the world to which the appeal is made; as the first he represents as being made to our first Parents in Paradise. But as the appeal is described in the parable as taking place five times, he adopts by the way the usual application of that number to the five senses, and introduces the following striking allusions:—That the sense of touch is on the first calling, when the woman said to the serpent, "Ye shall not eat of it, neither shall ye touch it." That of smell on the second,

[5] Serm. lxxxvii. Ben. [6] In Matt. xx.

in the time of Noah, when "the Lord smelled a sweet savour." That of eating, in Abraham, when he hospitably entertained the Angels. Hearing, in Moses, when the Voice of God was heard from Heaven. Sight, the more honourable of the senses, when our Lord sojourned upon earth, and they beheld the Christ with blessed eyes[7].

But in every parable the strongest appeal is to the individual of all times. In this sense it may signify that a thorough renunciation of the world for Christ's sake is at any period of life equally accepted of God; and it may be the case that overwhelming, accidental hindrances being removed, such conversions may take place at a late hour in life, as in St. Paul and the thief on the Cross. But nevertheless it is the case, that disobedience to calls of God, neglect of opportunities, and rejection of light and grace given, harden the heart and render such conversion at length impossible.

It may be observed at the close, that the Householder states his will, but refuses to give an account of the same; but it is to the envious, not to the good, that he refuses. Of this there are many instances in Scripture. To those whom Christ calls His "friends" He explains what He doeth; but not to the Jews, who were as "servants." Thus to Abraham He makes known His will, and to the Prophets. This is likewise the case in His moral dealings with mankind. Men of the world are unable to comprehend the ways of God; He reveals them not to them; but seems to say, "May I not do what I will with Mine own?"

[7] Gen. iii. 3; viii. 21; xviii. 6, 7. Matt. xiii. 16.

SECTION XXVI

THE PASSION AGAIN FORETOLD

"*And Jesus going up to Jerusalem took the twelve disciples apart in the way*" (Matt.). And St. Luke, also alluding to some marked withdrawal of the disciples: "*Then took He* unto Him *the Twelve*" (Luke). Introducing it as if it were on that occasion of their asking respecting the rewards they the disciples should receive, which he had been mentioning. But St. Mark, more descriptive of our Lord's manner and their own feelings: "*And they were in the way going up to Jerusalem, and Jesus went before them: and they were amazed: and as they followed they were afraid.*" And then adopting the very expression of the other Evangelists (παραλαβὼν), he adds, "*And He took again the Twelve, and began to tell them what things were about to happen to Him*" (Mark). Though our Lord had indistinctly referred to it before the multitude, and that long before, as of raising again the Temple of His Body, and of the Prophet Jonas, yet to none but the disciples alone, apart from others, had He fully declared it, and that not till the memorable confession of His Godhead. Since that time the subject was often introduced, so that this is the fifth time of the distinct mention of it in the sacred narrative[8]. The period from which it commenced will indicate why it was revealed to them alone, as now strengthened in the faith of His Godhead. But it may be observed, that it is on this occasion foretold with

[8] See pp. 72. 105. 118. 412.

more fulness than it had been before, in many important particulars, as that of His being delivered up to the Gentiles; of His being scourged and crucified; which are here spoken of for the first time.

Origen observes, that St. Paul, who says, "Be ye followers of me, as I also am of Christ," in like manner goes up to Jerusalem to suffer, and saying to those who would deprecate his going, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus[9]." But opposed to this occasion, he adds, is our Lord's own command to flee from persecution, and His own example in retiring when He heard that John was cast into prison. Our conduct, therefore, must be regulated by circumstances, when we are to flee, when to retire, and when to stand or to go to meet persecution[1]. Origen also dwells here on the idea, that among the Twelve who were thus taken apart was Judas, the devil having not yet put it into his heart to betray his Lord. On which he adds, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth[2]."

"*And He said unto them, Behold, we go up to Jerusalem*" (Matt., Mark, Luke). "*And all things that are written by the prophets concerning the Son of Man shall be accomplished*" (Luke). "*And the Son of Man shall be delivered to the Chief Priests and to the Scribes, and they shall condemn Him to death*" (Matt., Mark). "*And,*"—after they have, by their Sacred Council, condemned Him to death on the charge of blasphemy, on a new and different charge, as guilty of sedition,—"*they shall deliver Him to the Gentiles, to mock Him and to scourge Him*" (Matt., Mark),

[9] Acts xxi. 13.

[1] In Matt. tom. xvi.

[2] Prov. xxvii. 1.

"*and to crucify*" (Matt.). "*He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on*" (Luke). "*And* they *shall spit upon Him*" (Mark). "*And when they have scourged* Him" (Luke) "*they shall put Him to death*" (Mark, Luke). "*And the third day He shall rise again*" (Matt., Mark, Luke). "The Passion and the Resurrection are joined together that by the Passion His Human, by the Resurrection His Divine nature may be proved. And, as Augustin says, By His Passion He shows what we ought to sustain for the truth; by His Resurrection what we ought to hope for in tribulation. For if we suffer with Him we shall also, as the Apostle says, be glorified together[3]."

"*And they understood nothing of these things; and this saying was hidden from them; and they knew not the things which were spoken*" (Luke). But after the Resurrection it is said, "Then opened He their understanding, that they might understand the Scriptures[4]." And in like manner we may suppose to understand also those sayings of Christ which the Holy Spirit should bring to their remembrance. They might, indeed, now have had a general impression of sadness as they had before when they understood them not. And Origen observes, that they seem now, on hearing these things, to say nothing, as if awed by the rebuke which St. Peter had received on deprecating those sufferings.

[3] Rom. viii. 17. Ludolph. [4] Luke xxiv. 45.

SECTION XXVII

THE REQUEST OF JAMES AND JOHN

THE following description presents a well-known discrepancy between the accounts of St. Matthew and St. Mark; as the former attributes the request to the mother, and the latter to her children, without mentioning her. But the continuation of the account in both coincides and passes into one; as our Lord's answer is addressed to the two sons and not to the mother. So that not only is the difference easily reconciled at the beginning, by supposing it a joint request of the mother with the children, but afterwards it furnishes an interesting correspondence and harmony.

"*And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldst do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit one on Thy right hand, and the other on Thy left hand in Thy glory*" (Mark). Such was their request through their mother, but it was she at first that spoke. "*Then came to Him the mother of Zebedee's children.*" It was that Salome who was so soon to stand at the foot of His Cross, and to come with sweet spices to His grave. She came "*with her sons worshipping* Him," with lowly reverence, "*and desiring a certain thing of Him,*" as persons come asking some boon of an Eastern king. "*And He said unto her, What wilt thou? She said unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left in Thy*

kingdom" (Matt.). Thus in the Old Testament, "I saw the Lord," says Micaiah, "sitting on His throne, and all the host of Heaven standing by Him, on His right hand and on His left[5]." And our Lord had just spoken, in His answer to St. Peter, of "the Son of Man sitting on the throne of His glory." After mentioning many like passages throughout the Scriptures, of Christ sitting on His throne, Origen says, "The sitting of God is spiritual, on a spiritual throne." But, as the words of Scripture become replete with mysterious meanings, beyond the thought of those that utter them, this may have had a fulfilment in the visible kingdom; as when Christ sat down in His power on the destruction of Jerusalem, St. James, as the first martyr, might be said to have been on His right hand, and St. John on His left, when he describes himself as being "in the kingdom and patience of Jesus Christ, in the isle that is called Patmos, for the word of God and the testimony of Jesus Christ[6]." The one, indeed, in the unseen, the other in His visible Kingdom. "The right hand of Christ," says Origen, "are the invisible creations; and the left the visible and corporeal; but of all Christ is King[7]." When the mother stood with her sons beholding Christ on the Cross, she better understood what it would be to be on His right and His left hand in His Kingdom.

Origen and other Fathers are very studious to excuse the mother and her sons in this request. Christ, says St. Ambrose, "considered it a mother's love." Consider also, he adds, a woman, the weaker sex; consider what she inherited from Eve; and that ambition engendered in the minds of all which Christ had not yet washed out by His

[5] 1 Kings xxii. 19. [6] Rev. i. 9.

[7] In Matt. tom. xvi. 5.

blood [8]. And St. Chrysostom, in like manner, of the sons. "Let no one be disturbed at the Apostles being as yet so imperfect; for not as yet was the mystery of the Cross consummated; nor the grace of the Spirit infused into their heart. And for this cause is their infirmity now revealed, that we may clearly perceive what, through grace, they suddenly became."

"*But Jesus answered and said*" (Matt.)—not as it appears from St. Matthew's own account to the mother herself, whom he had represented as asking, but to the sons, hereby confirming St. Mark—"*Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? And to be baptized with the baptism that I am baptized with?*" (Matt., Mark.) The cup and the baptism with reference to the two Sacraments by which we are through His Passion made one with Christ. And, moreover, even in a human way of speaking, the latter might be a stronger form of expression; that cup of suffering which I have to drink, nay, into which as into a baptism I shall be wholly immersed, even unto death. So Cornelius a Lapide. Origen mentions as a proof, that martyrdom is meant by the Cup; our Lord's own expression of the "cup," which He prayed if it were possible might pass from Him; and also the Psalm, "I will receive the cup of salvation, and call upon the name of the Lord;" where it is evident that martyrdom is meant; for it is followed by the expression, "Right dear in the sight of the Lord is the death of His Saints [9]." And baptism the same writer refers to martyrdom, as martyrdom is considered, like baptism, to confer remission of sins [1].

[8] De Fide, lib. v. cap. 2.

[9] Ps. cxvi. 12.

[1] In Matt. tom. xvi.

"*They say unto Him, We are able. And He* (*Jesus,*" Mark) "*saith unto them, Ye shall indeed drink of*" (Matt., Mark) "*My cup*" (Matt.), "*the cup that I shall drink of*" (Mark), "*and with the baptism that I am baptized withal shall ye be baptized*" (Matt., Mark). Yes, We are able; they knew not again what they said; but He graciously accepts, sanctifies, and gives power to their words. "*But to sit on My right hand and on My left is not Mine to give, but* unto those *for whom it is prepared*" (Matt., Mark) "*of My Father*" (Matt.). It is not Mine by partial favour to dispense the rewards of that eternal Kingdom; but according to the secret predestination of the Father, Who is "no respecter of persons," to assign them with no partiality, according to the eternal justice of His dispensations; they are the Blessed of the Father, and receive the Kingdom prepared for them from the foundation of the world[2]. But of the visible kingdom upon earth our Lord says, "I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may sit on thrones[3]." And in this He chooses as it were by partial selection—to be Apostles—to be with Him—to lie on His breast—to be pre-eminent; not indeed as they thought, in ease and dignity, but in sharing His Cross of humiliation and suffering.

"*And when the ten heard* it *they were* (*began to be,*" Mark) "*much displeased concerning*" (Matt., Mark) "*the two brethren*" (Matt.) "*James and John*" (Mark). For the ambition of one creates envy in others who partake of the same feeling. In the way of mystic interpretation it might be said the numbers Ten and Two are of the world; but the Twelve by the Holy Ghost are sanctified. But the displeasure of the Ten confirms the combined

[2] Matt. xxv. [3] Luke xxii. 29.

account that the request was of the sons as well as their mother. "*But Jesus called them* unto Him, *and saith unto them, Ye know that*" (Matt., Mark) "*the rulers of*" (Matt.) "*they which are accounted to rule over*" (Mark) "*the Gentiles exercise dominion over them; and their great ones exercise authority upon them. But it shall not be so among you*" (Matt., Mark) [4]. Ye altogether mistake the nature of My kingdom by judging from what ye are conversant with in this world; for the great in My Kingdom will be first in humiliation, and the reverse of this. "Teaching them the way," says Origen, "by which they may be first and great with God." "*But whosoever will be great among you shall be* (*let him be*," Matt.) "*your minister; and whosoever will be the chief among you*" (Matt., Mark) "*let him be your servant*" (Matt.), "*shall be servant of all*" (Mark). "*Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many*" (Matt., Mark). "For the many," says Origen, "who believed on Him; for if all would believe He would have given His life a ransom for all [5]." Thus St. Paul: "So Christ was once offered to bear the sins of many [6]." But also in will and intention it is for all; as "Who gave Himself a ransom for all [7]." Origen here dwells at great length on the danger of those who are called to high place in the Church; for if they love that pre-eminence they are of the world and not of Christ. Whereas with all their might they ought in these things to imitate Christ, Who was so easy of access, and conversing with women, and laying His hands on little children; and pouring water into the basin, and washing the feet of His own disciples [8].

[4] See Holy Week, p. 424.
[5] See Holy Week, p. 485.
[6] Heb. ix. 28.
[7] 1 Tim. ii. 6.
[8] In Matt. tom. xvi.

"However much," says St. Chrysostom, "you humble yourselves, you cannot descend so far as did your Lord [9]."

SECTION XXVIII

THE BLIND MEN AT JERICHO

St. Luke here speaks of one blind man on approaching Jericho; St. Mark of one, and St. Matthew of two blind men, on departing from it. The discrepancy between St. Matthew and St. Mark is easily reconciled, by supposing that there were two, according to the account of the former; and one more remarkable, according to that of the latter. The case would thus be similar to that of the two demoniacs at Gadara, mentioned by St. Matthew; while St. Mark and St. Luke speak of one only, the most prominent of the two; as here St. Mark distinguishes by name one well-known person; one, St. Augustin supposes, who was thus known as having been once in affluent circumstances, "Bartimæus, the son of Timæus." There would be no difficulty in supposing many miracles of the same kind at the same place, from persons congregating together under like calamities with the same hope of relief, as the ten lepers; indeed such would be very probable. But, in reconciling St. Luke, who speaks of the miracle having occurred on approaching, not on going forth from, Jericho, there is more perplexity; and St. Augustin leaves it undecided, while he adopts the obvious explanation of the former discrepancy [10]. But there are so many circumstances identical, that one cannot but

[9] Aur. Cat.

[10] De Cons. Ev. lib. ii. 65.

suppose they must refer to the same occurrences. In all the three accounts it is on the final journey to Jerusalem; and at the town of Jericho; there is in all alike the sitting by the road-side;—the hearing that Jesus passed by;—the prayer in the same words;—the rebuke that they should be silent;—our Lord's calling them to Him and asking a question. It is easy to imagine ways in which all might be reconciled. As for instance, that the one entreated as Christ approached the city, and not being then answered, awaited His departure from it, together with another blind man. This is Maldonatus's suggestion. In the same manner, in the account of the woman of Canaan, St. Matthew records her importunity by the way, while St. Mark incidentally describes what took place as being afterwards in the house, both together mutually explaining each other[1]. Thus a few words in one Evangelist sometimes furnish a clue to reconcile another, what might otherwise have been misunderstood. It might have been so here, in many ways that might be suggested.

"*And it came to pass that, as He was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what this might be. And they told him that Jesus of Nazareth passed by*" (Luke). And his attention being thus turned to Christ, and having learned of His miracles, he naturally placed himself at the egress from the town where Christ was to pass towards Jerusalem; while he took another with him placed in the same circumstances as himself. "*And as they departed from Jericho a great multitude followed Him. And behold, two blind men sitting,*" in the posture of supplication, "*by the way-side*" (Matt.).

[1] See p. 22.

"*And they came to Jericho; and as He went out of Jericho with His disciples, and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side, begging. And when he heard that it was Jesus of Nazareth he began to cry out, and say*" (Mark). "*When they heard that Jesus passed by they cried out, Have mercy on us, O Lord, Son of David*" (Matt.). "*He cried saying*" (Luke), "*Jesus, Son of David, have mercy on me*" (Mark, Luke).

"*And many*" (Mark)—"*they which went before*" (Luke)—"*rebuked him that he should hold his peace; but he cried the more a great deal, Son of David, have mercy on me*" (Mark, Luke). St. Matthew merely varying the account by the mention of the two. "*And the multitude rebuked them, that they should hold their peace, but they cried the more, saying, Have mercy on us, Lord, Son of David*" (Matt.). As teaching us that, when impeded by difficulties and prevented by a crowd of importunate thoughts which would keep us back, we should pray the more. Thus Christ, on another occasion, "made as though He would have gone further," till they "constrained Him." For "faith," says St. Hilary, "when repulsed is kindled the more; and therefore is secure in dangers, in security is endangered."

"*And Jesus stood still, and*" (Matt., Mark, Luke) "*commanded him*" (Mark, Luke) "*to be called*" (Mark), "*to be brought unto Him*" (Luke), not declining, as St. Augustin observes, the name of the Son of David, though He elsewhere might have appeared to do so, but accepting it: "He stood, He healed, He gave light; because He acknowledged His Name[2]." "*And they call the blind man, saying unto him, Be of good comfort; rise; He*

[2] In Joan. Tr. xlviii.

calleth thee. And he, casting away his garment, rose and came to Jesus. And Jesus answered" (Mark), *"and said unto him, What wilt thou that I should do unto thee?"* (Mark, Luke). Our Lord asks the question because He requires our prayers, that we may co-operate with Him; according to the memorable saying of St. Augustin, "He Who created thee without thee, without thee will not justify thee[3]." *"He (the blind man,"* Mark) *"said unto Him, Lord, that I may receive my sight. And Jesus said unto him"* (Mark, Luke), *"Go thy way"* (Mark); *"receive thy sight"* (Luke). *"Thy faith hath made thee whole. And immediately he received his sight"* (Mark, Luke), *"and followed Jesus in the way"* (Mark), *"followed Him, glorifying God"* (Luke).

In St. Matthew there is the additional circumstance of His touching their eyes, which renders it similar to the former miracle of the two blind men recorded in St. Matthew; where they followed Him with the same words of entreaty; there is the same delay, and a question put to them; and our Lord healed them afterwards in the house[4]. He "stood still and called them," *"and said, What will ye that I shall do unto you?"* As in the other case, "Believe ye that I am able to do this?" *"They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them and touched their eyes. And immediately their eyes received sight, and they followed Him"* (Matt.). *"And all the people when they saw* it *gave praise unto God"* (Luke).

The mystical interpretation of the whole is too obvious to need pointing out. From Jericho, the city of the Priests, the city lying under the curse, and, as Origen says, representing the world, the blind men pray for

[3] Serm. lv.

[4] See Ministry, 2nd Year, pp. 308—310.

Christ to give them light, and follow Him on His way to the Heavenly Jerusalem. The Divine moral is beautifully expressed by the same writer: "When the Saviour shall have compassion on us, and when He Who is the Power, and the Word, and Wisdom, shall touch our eyes, the darkness and the ignorance shall flee away, and straightway shall we not only see, but also shall follow Him Who hath given us to see; Himself co-operating with us for no other purpose but that we should follow Him Who hath given us sight; so that continually following Him we may by Him be guided along the way that leadeth unto God; and with those eyes by which through Him we see we may behold our God, together with them that are blessed, because they are pure of heart[5]."

SECTION XXIX

THE HOUSE OF ZACCHEUS

"*And He entered and passed through Jericho. And*"—in the suburbs of that town, or perhaps when He had now advanced some way towards Bethany and Jerusalem—"*behold*, there was *a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus, Who He was.*"—To see and distinguish Him among the crowd, a curiosity not of evil but of love and faith.—"*And he could not for the crowd, because he was little of stature. And running on before he climbed up into a sycamore tree, that he might see Him, because He was about to pass that* way" (Luke). The rich young

[5] In Matt. tom. xvi. 9.

ruler lately came running and kneeling; this rich man runs and climbs on a tree. "But the Lord looketh on the heart." Like the good centurion, a Gentile presumes not to come before Him. The sycamore is a kind of fig-tree, says Augustin, rarely found in his own country, but common in Palestine. It is indeed said to be the Egyptian fig. "Thou wilt say," adds the same writer, "If I were Zaccheus I could not see Jesus for the crowd. Be not sorrowful; ascend the wood, where Jesus hung for thee, and thou shalt see Jesus[6]."

"*And when Jesus came unto the place, He looked up and saw him, and said unto him, Zaccheus*"—I know thee by thy name, for thou art Mine—"*make haste, and come down.*" As thou hast been hastening to anticipate My coming, so haste thee now to be received by Me and to receive Me. "*For this day in thy house must I abide.*" Perhaps throughout the Sabbath Day. "*And he hastened and came down and received Him with joy.*" "He," says St. Augustin, "who thought it a great blessing to behold Jesus passing by, hath of a sudden merited to receive Him in his house. Grace is infused, faith worketh by love. Christ, who was already dwelling in his heart, is received into his house." Thus indeed is Christ ever wont to answer our wishes beyond what we can ask or think.

"*And all when they beheld* it *murmured, saying, With a man who is a sinner He hath gone in to be a guest.*" "That crowd," says St. Augustin, "which had prevented him from beholding Jesus, now find fault because Jesus entered into the house of a sinner. This is to find fault with a physician because he enters into the house of the sick man." But the term "sinner" may signify a Gentile;

[6] Serm. clxxiv. Ben.

for such the Fathers suppose Zaccheus to have been; as we should infer that a Chief among the Publicans would probably be so; at all events he would be esteemed a "sinner" from having intercourse with the Gentiles.

"*And Zaccheus stood*," i. e. came prominently forward in an attitude of reverence, "*and said unto the Lord, Behold, Lord, the half of my goods I give to the poor. And if from any one I have obtained aught by false accusation I restore fourfold.*" "As if he had said, On this account I retain the half, not in order to keep, but from which I might restore[7]." St. Augustin often expresses this observation. St. Chrysostom has the like comment. The fourfold was the restoration required for a sheep stolen by the Law[8], but it is not clear that reference is here made to the Law; as he was probably not a Jew. He fulfils the commands of the Baptist, "the crooked is made straight," and he sees "the salvation of God[9]." The expression seems to indicate that his gains had been comparatively innocent in an occupation proverbial for extortion; for, otherwise, how could he restore fourfold out of the remainder? From his giving his goods to the poor, one might suppose that he had heard what our Lord had lately said to the Rich Young Ruler. It has been well said, "See here the camel, disencumbered of his hunch, passes through the eye of a needle[1]."

"*And Jesus said unto him, This day salvation hath come unto this house, inasmuch as he also is a son of Abraham.*" Though not so according to the flesh, yet in the faith of the father of the faithful[2], for, like Abraham,

[7] Serm. clxxiv. and Serm. xiv. and Serm. xxxix.
[8] Exod. xxii. 1.
[9] Luke iii. 6. 13.
[1] Bede, Aur. Cat.
[2] Rom. ix. 6. 8.

he leaves his all for the land of promise. "*For the Son of Man hath come to seek and to save that which was lost*" (Luke)[3]. Christ had sought him, and had found him —where He Himself would be sought and found—viz. upon the tree. He sought and saved him; for He called him, and uninvited comes to his house, and in coming brings salvation.

SECTION XXX

PARABLE OF THE POUNDS

"*And as they heard these things He added and spake a parable; because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear*" (Luke). As they were expecting to see His Kingdom at once established He teaches them, by this parable, that He is first to depart, and leave them with responsible charge; intimating, likewise, thereby the spiritual nature of that Kingdom. "He, therefore, informs them that they should not receive the Kingdom from His Father until He had left mankind to go to His Father[4]." It will be observed that this parable is quite distinct from that of the Talents delivered to the four Apostles on the Mount of Olives in the following week; with which it is sometimes confused. Or rather it might be considered, perhaps, as the same parable twice delivered, with great and important variations, to meet very different occasions. Both equally important in themselves, and as combining to set forth the same truth of the eternal recompense and retribution, for which purpose each

[3] See p. 144.

[4] Euseb. Aur. Cat.

supplies that, which, without it, would be deficient in the other: the one speaking of "one faith, one Baptism," the other of the manifold opportunities of good.

These differences in the two parables are elsewhere noticed [5], but it may be here observed how such differences coincide with the change of circumstances under which they are delivered. Each has, throughout, its own suitableness to the occasion. The Ten servants, with one Pound each, evidently represent all to whom are entrusted the common privileges of Christianity; ten ever represents the fulness of great numbers, ever returning to unity, and from thence proceeding anew. This is spoken to the multitude now expecting the Kingdom. The five, the two, or the one Talent, entrusted to Three servants, is addressed to Apostles, respecting the diversity of gifts in their high calling or stewardship [6]. For similar reasons this, in St. Luke, is throughout of a king —or a nobleman about to receive a kingdom: the other, in St. Matthew, speaks only of a lord and his servants. In this parable kingly power is exercised, and those who rejected the king's sway are slain before him; this is all full of appropriate force here as addressed to the Jews now expecting the Kingdom: but there is no allusion to this part of the parable in that spoken to the Apostles, where it would be out of place. Again: in the parable on the Mount of Olives, which is more exclusively of the Judgment Day, the unprofitable servant is "cast into outer darkness," or outside the festal room, in which there is "the joy" of their Lord. This is not mentioned in the present instance, nor would the circumstances so well admit of it as part of the parable—for it is not the joy of the Lord, but the setting over the cities in which

[5] See Holy Week, P. iii. § viii. [6] As Ephes. iv. 11.

the figurative language holds. There is, in short, a difference throughout, similar to that which prevails through the "Marriage of the king's son," compared with "the Great Supper[7]." Of which the one is kingly throughout; the other is not.

"*He said therefore, A certain nobleman,*" literally, "a man of noble birth," the Incarnation: though made a servant, yet, as St. Cyril says, of unspeakable birth, the Son of God; but not in His Divinity only, but also in His Manhood, as St. Basil takes it, being of the lineage of David.—He "*went into a far country to receive for himself a kingdom, and to return.*" As the Herods went to Rome to have the kingdom of Judea bestowed on them. But in the fulfilment, as Christ says at the Resurrection, "All power is given unto Me:" as to Him at the Ascension it is said, "Sit Thou on My right hand;" and of Him at the Judgment, "Behold, One like the Son of Man, and there was given Him a Kingdom[8]." Or, as some say, went forth to receive the Heathen, given unto Him for an inheritance, and thence to return to the Jews, in the destruction of Jerusalem. "*And he called his ten servants*"—the ten of good and evil, as the Ten Virgins,—"*and delivered unto them ten pounds, and said unto them, Trade,*" or traffic with the same, "*till I come.*"

"*But his citizens hated him, and sent a message after him, saying, We will not have this* man *to reign over us.*" "They have hated both Me and My Father." "We have no king, they said, but Cæsar." "Let us break their bonds asunder, and cast away their cords from us[9]."

"*And it came to pass that when he was returned, having received the kingdom, then he commanded those servants to*

[7] See p. 330. [8] Dan. vii. 14. [9] John xv. 24; xix. 15. Ps. ii. 3.

be called unto him," as by name, "*to whom he had given the silver, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound*"—not I, but thy pound; not mine but thine still, though delivered unto me,—it "*hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.*" The seed sown hath multiplied tenfold; but the reward is a hundredfold now in this present time: for that which was another's he receives that which is his own. And it is said, "in a very little," as compared with the recompense, which is exceeding abundant above what we can ask or think. For what is one pound compared to ten cities? The little one hath become a thousand. The grain of mustard seed is a vast tree. He that went on his way weeping comes again with joy, bearing his sheaves with him. And he also may say, "Behold, I and the children which God hath given me." "In worldly wealth," says St. Chrysostom, "one is not made rich without another being impoverished; but, in spiritual things, no one is made rich without enriching others. For in earthly matters participation lessens; in things spiritual increases wealth."

"*And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities.*" "As one star differeth from another star in glory." The reward indicates honour, and riches, and power, all of which are sometimes mentioned in the recompense of the blessed. The "weight of glory;" "the true riches;" the "sitting on thrones," together with the King of Kings.

"*And another came*"—not the third, for the term is indefinite, as for any of the ten not specified, "another"

came "*and said*,"—with that self-confidence ever found in the rejected—"*Lord, behold thy pound, which I have kept laid up*"—or set aside, and put safely away—"*in a napkin.*" Not hid in the earth, as in the other parable; for a napkin could not have contained a talent; but both alike are coverings of the dead; the napkin wraps the face of the dead, and the earth covers him. But some would make a difference in the force of the expressions, as if the napkin implied that it is hidden in ease and delicate living; and the earth, that it is buried and lost in earthly designs. In both alike there is care in keeping, not in scattering abroad: whereas he that seeks to save his life shall lose it; it is not bread cast upon the waters to be found after many days; but manna laid up and corrupted. "*For I feared thee because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury?*" On the one who hid his lord's money Origen cites the example of St. Paul, who says, Woe is me, if I preach not the Gospel; as implying that although his life were otherwise blameless, yet that Woe would come upon him unless he preached the Gospel. But Origen is there speaking of the parable, not of the Pounds, but of the Talents: which he interprets as the Word of God entrusted to His ministers. For "the words of the Lord are pure words, even as the silver which from the earth is tried[10]." And again, on the expression, "because thou art an austere man," he

[10] Ps. xii. 7.

adds, as the Apostle says, "Behold the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness[1]." For to him who esteems God to be good, and believes in His mercy, and is converted, He is good: but he who so accounts Him to be good, as if He regarded not sin, will find Him severe[2]. "God is covetous," says St. Augustin, "with regard to our salvation. If he who did not put out to use is so condemned, what must they look for who lose what they have received?[3]"

"*And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds.*" It is the case even now in the judgments of God, that a talent or spiritual gift which is not used is lost. But it is not so easily understood how this talent or pound is taken away and given to another that hath ten pounds or talents. Yet this is the case in both the parables, with the difference or the addition in this, that it is apparently declined, on the ground that there is already fulness and completion: "Lord, he hath ten pounds." An observation of which it is difficult to understand the entire force; but something of this kind might be one species of fulfilment: the Law, which is but as one talent, was given to the Jew, but by him unprofitably hidden; this Law is then given to him who hath already the Gospel, and abounds in the fulness and riches of spiritual grace; but he seems to say that he needs it not. He has and abounds and is incapable of increase.

But in this parable of the Ten Pounds it is not only the Day of Judgment or the Great Account, as with the ten

[1] Rom. xi. 22. [2] In Matt. Lat. Com. 65. 68.
[3] Serm. xciv. Ben.

servants, which is described, but the Day of Wrath and vengeance also, as against those who have rejected His Kingdom. "*But those mine enemies, which would not that I should reign over them, bring hither and slay* them *before me.*" It is the Son of Man that executeth vengeance; it is He Who, two days after, shed tears over guilty Jerusalem at the prospect of that vengeance coming upon them of which He now speaks. St. Chrysostom well observes that, in another parable, "the Father sends His army to the vineyard [4], while here the Son causes His enemies to be slain before Him." Thus our Lord Himself says, "For what things soever the Father doeth, these also doeth the Son likewise [5]."

"*And when He had thus spoken, He went before*"—went forward as with a bold advancing step, while the disciples followed in amazement and fear—"*ascending up to Jerusalem*" (Luke).

[4] Matt. xxi. 41. [5] John v. 19.

THE END.

MUIR AND PATERSON, PRINTERS, EDINBURGH.

A CLASSIFIED CATALOGUE OF BOOKS

Selected from the Publications of

MESSRS. RIVINGTON

WATERLOO PLACE, LONDON

MAGDALEN STREET, OXFORD; TRINITY STREET, CAMBRIDGE

Contents.

	PAGE		PAGE
1. THE PRAYER BOOK AND THE CHURCH SERVICE . . .	1	6. SERMONS	47
2. THE HOLY SCRIPTURES . . .	7	7. RELIGIOUS EDUCATION . .	65
3. DEVOTIONAL WORKS . .	17, 88	8. ALLEGORIES AND TALES . .	70
4. PARISH WORK	32	9. HISTORY AND BIOGRAPHY .	73
5. THE CHURCH AND DOCTRINE	37	10. POETRY AND MISCELLANEOUS	84
		11. INDEX	89

EDUCATIONAL WORKS—*see* RIVINGTON'S SCHOOL CATALOGUE.

1. The Prayer Book and the Church Service.

The Compendious Edition of the Annotated Book of Common Prayer, forming a concise Commentary on the Devotional System of the Church of England. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Sects and Heresies," &c., &c. Crown 8vo. 10*s.* 6*d.*; in half-morocco, 16*s.*; or in morocco limp, 17*s.* 6*d.*

The Annotated Book of Common Prayer;

being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Sects and Heresies," &c., &c. Seventh Edition. Imperial 8vo. 36*s.*; or in half-morocco, 48*s.*

[This large edition contains the Latin and Greek originals, together with technical Ritual Annotations, Marginal References, &c., which are necessarily omitted for want of room in the "Compendious Edition."]

"Whether as, historically, shewing how the Prayer Book came to be what it is, or, ritually, how it designs itself to be rendered from word into act, or, theologically, as exhibiting the relation between doctrine and worship on which it is framed, the book amasses a world of information carefully digested, and errs commonly, if at all, on the side of excess."—GUARDIAN.

"The most complete and compendious Commentary on the English Prayer Book ever yet published. Almost everything that has been written by all the best liturgical and historical authorities ancient and modern (of which a formidable list is prefixed to the work) is quoted, or referred to, or compressed into the notes illustrative of the several subjects."—JOHN BULL.

"The book is a mine of information and research—able to give an answer almost on anything we wish to know about our present Prayer Book, its antecedents and originals—and ought to be in the library of every intelligent Churchman. Nothing like it has as yet been seen."—CHURCH REVIEW.

Liber Precum Publicarum Ecclesiæ Anglicanæ.

A GULIELMO BRIGHT, S.T.P., Ædis Christi apud Oxon. Canonico, et PETRO GOLDSMITH MEDD, A.M., Collegii Universitatis apud Oxon. Socio Seniore, Latine redditus. Editio tertia, cum Appendice. [In hac editione continentur Versiones Latinæ—1. Libri Precum Publicarum Ecclesiæ Anglicanæ; 2. Liturgiæ Primæ Reformatæ; 3. Liturgiæ Scoticanæ; 4. Liturgiæ Americanæ.] With Rubrics in Red. Small 8vo. 7*s.* 6*d.*

The First Book of Common Prayer of Edward VI. and the Ordinal of 1549.

Together with the Order of the Communion, 1548. Reprinted entire. Edited by the Rev. HENRY BASKERVILLE WALTON, M.A., late Fellow and Tutor of Merton College; with Introduction by the Rev. PETER GOLDSMITH MEDD, M.A., Rector of North Cerney; Canon of St. Albans; late Senior Fellow of University College, Oxford; and Rector of Barnes. Small 8vo. 6*s.*

The Prayer Book Interleaved; with

Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. With a Preface by the LORD BISHOP OF WINCHESTER. Ninth Edition. Small 8vo. 7*s.* 6*d.*

An excellent publication, combining a portable Prayer Book with the history of the text and explanatory notes."—SPECTATOR.

"This book is of the greatest use for spreading an intelligent knowledge of the English Prayer Book, and we heartily wish it a large and continuous circulation."—CHURCH REVIEW.

"The work may be commended as a very convenient manual for all who are interested to some extent in liturgical studies, but who have not time or the means for original research. It would also be most useful to examining chaplains, as a text-book for Holy Orders."—CHURCH TIMES.

The Book of Common Prayer, and

Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of THE PROTESTANT EPISCOPAL CHURCH in the UNITED STATES of AMERICA, together with the Psalter, or Psalms of David. Royal 32mo. French roan limp, 2*s.* 6*d.*

An Illuminated Edition of the Book

of Common Prayer, printed in Red and Black, on fine toned paper; with Borders and Titles designed after the manner of the 14th Century. By R. R. HOLMES, F.S.A., and engraved by O. JEWITT. Crown 8vo. 16*s.*

A Book of Litanies, Metrical and Prose.

With an Evening Service. Edited by the Compiler of "The Treasury of Devotion." And accompanying Music arranged under the Musical Editorship of W. S. HOYTE, Organist and Director of the Choir at All Saints', Margaret Street, London. Crown 4to. 7*s.* 6*d.*

Also may be had, an Edition of the Words, 32mo., 6*d.*; or in paper cover, 4*d.* The Metrical Litanies separately, 32mo., 5*d.*; or in paper cover, 3*d.* The Prose Litanies, with an Evening Service, separately, in paper cover, 3*d.* An Evening Service separately, 1*d.*

A Key to the Knowledge and Use of

the Book of Common Prayer. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," &c. New Edition. Small 8vo. *2s. 6d.*
Also a Cheap Edition, *1s. 6d.*

Forming a Volume of "Keys to Christian Knowledge."

"Impossible to praise too highly. It is the best short explanation of our offices that we know of, and would be invaluable for the use of candidates for confirmation in the higher classes."—JOHN BULL.

"To us it appears that Mr. Blunt has succeeded very well. All necessary information seems to be included, and the arrangement is excellent."—LITERARY CHURCHMAN.

"A very valuable and practical manual, full of information. It deserves high commendation."—CHURCHMAN.

Sacraments and Sacramental Ordi-

nances of the Church; being a Plain Exposition of their History, Meaning, and Effects. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," &c. Small 8vo. *4s. 6d.*

A Commentary, Expository and De-

votional, on the Order of the Administration of the Lord's Supper, according to the Use of the Church of England; to which is added, an Appendix on Fasting Communion, Non-communicating Attendance, Auricular Confession, the Doctrine of Sacrifice, and the Eucharistic Sacrifice. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Sixth Edition. Small 8vo. *6s.*

Also a Cheap Edition, uniform with "Thoughts on Personal Religion," and "The Pursuit of Holiness." *3s. 6d.*

The Athanasian Creed: an Examina-

tion of Recent Theories respecting its Date and Origin. With a Postscript referring to Professor Swainson's Account of its Growth and Reception, which is contained in his Work entitled "The Nicene and Apostles' Creeds, their Literary History." By G. D. W. OMMANNEY, M.A., Vicar of Draycot, Somerset. Crown 8vo. *8s. 6d.*

Notitia Eucharistica; a Commentary, Explanatory, Doctrinal, and Historical, on the Order for the Administration of the Lord's Supper, or Holy Communion, according to the use of the Church of England. With an Appendix on the Office for the Communion of the Sick. By the Rev. W. E. SCUDAMORE, M.A., Rector of Ditchingham, and formerly Fellow of St. John's College, Cambridge. Second Edition, revised and enlarged. 8vo. 32*s.*

The Athanasian Origin of the Athanasian Creed. By J. S. BREWER, M.A., Preacher at the Rolls, and Honorary Fellow of Queen's College, Oxford. Crown 8vo. 3*s.* 6*d.*

The "Damnatory Clauses" of the Athanasian Creed rationally explained in a Letter to the Right Hon. W. E. GLADSTONE, M.P. By the Rev. MALCOLM MACCOLL, M.A., Rector of St. George, Botolph Lane. Crown 8vo. 6*s.*

Comment upon the Collects appointed to be used in the Church of England on Sundays and Holy Days throughout the Year. By JOHN JAMES, D.D., sometime Canon of Peterborough. New Edition. Small 8vo. 3*s.* 6d. Also a Fine Edition, on Toned Paper. Crown 8vo. 5*s.*

A Commentary, Practical and Exegetical, on the Lord's Prayer. By the Rev. W. DENTON, M.A. Small 8vo. 5*s.*

The Psalter, or Psalms of David. (The Prayer Book Version.) Printed in red and black. Small 8vo. 2*s.* 6*d.*

The New Mitre Hymnal, containing New

Music by Sir JOHN GOSS, Sir GEORGE ELVEY, Dr. STAINER, HENRY GADSBY, Esq., J. BAPTISTE CALKIN, Esq., BERTHOLD TOURS, Esq., JAMES LANGRAN, Esq., and other eminent Composers; together with Scandinavian Tunes now first introduced into this Country. Royal 8vo. 5*s.*

An Edition of the Words without the Music may also be had. 18mo., cloth limp, 1*s.*; or in cloth boards, extra gilt, 1*s.* 6*d.*

[A large reduction to purchasers of quantities.]

Psalms and Hymns adapted to the

Services of the Church of England; with a Supplement of additional Hymns, and Indices. By the Rev. W. J. HALL, M.A. 8vo., 5*s.* 6*d.*; 18mo., 3*s.*; 24mo., 1*s.* 6*d.*; cloth limp, 1*s.* 3*d.*; 32mo., 1*s.*; cloth limp, 8*d.*

Selection of Psalms and Hymns; with

Accompanying Tunes selected and arranged by JOHN FOSTER, of Her Majesty's Chapels Royal. By the Rev. W. J. HALL, M.A. Crown 8vo. 2*s.* 6*d.* The Tunes only, 1*s.* Also an Edition of the Tunes for the Organ. 7*s.* 6*d.*

2. The Holy Scriptures.

The Greek Testament. With a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D.D., late Dean of Canterbury. New Edition. 4 Volumes. 8vo. 102*s*.

The Volumes are sold separately, as follows :—

Vol. I.—The Four Gospels. 28*s*.
Vol. II.—Acts to 2 Corinthians. 24*s*.
Vol. III.—Galatians to Philemon. 18*s*.
Vol. IV.—Hebrews to Revelation. 32*s*.

The New Testament for English Readers: containing the Authorized Version, with a revised English Text; Marginal References; and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., late Dean of Canterbury. New Edition. 2 Volumes, or 4 Parts. 8vo. 54*s*. 6*d*.

The Volumes are sold separately, as follows :—

Vol. 1, Part I.—The Three first Gospels. 12*s*.
Vol. 1, Part II.—St. John and the Acts. 10*s*. 6*d*.
Vol. 2, Part I.—The Epistles of St. Paul. 16*s*.
Vol. 2, Part II.—Hebrews to Revelation. 16*s*.

The Holy Bible; with Notes and Introductions.

By CHR. WORDSWORTH, D.D., Bishop of Lincoln. New Edition. 6 Vols. Imperial 8vo. 120*s.*

The Volumes are sold separately, as follows :—

Vol. I.—The Pentateuch. 25*s.*
Vol. II.—Joshua to Samuel. 15*s.*
Vol. III.—Kings to Esther. 15*s.*
Vol. IV.—Job to Song of Solomon. 25*s.*
Vol. V.—Isaiah to Ezekiel. 25*s.*
Vol. VI.—Daniel, Minor Prophets, and Index. 15*s.*

The New Testament of our Lord and Saviour JESUS CHRIST, in the original Greek; with Notes, Introductions, and Indices.

By CHR. WORDSWORTH, D.D., Bishop of Lincoln. New Edition. 2 Vols. Imperial 8vo. 60*s.*

The Volumes are sold separately, as follows :—

Vol. I.—Gospels and Acts. 23*s.*
Vol. II.—Epistles, Apocalypse, and Index. 37*s.*

Notes on the Greek Testament. The Gospel according to S. Luke.

By the Rev. ARTHUR CARR, M.A., Assistant-Master at Wellington College, late Fellow of Oriel College, Oxford. Crown 8vo. 6*s.*

"It is a most useful and scholarly work, well adapted to the higher classes of public schools and the students at our colleges."—STANDARD.

"The most useful and scholarly commentary, in a short compass, on the Gospel of S. Luke, in Greek, that has hitherto appeared."—HOUR.

"The notes are brief, scholarly, and based on the best authorities. . . . The introduction will be found to be of especial value to the young student, informing him, as it does, of the Greek manuscripts which form the basis of the Greek text, and giving a most thorough and comprehensive account of S. Luke's life and the style of his writing."—SCHOOL BOARD CHRONICLE.

"Grammatical peculiarities are brought into the foreground, and contrasted with classical usages; questions of various reading are carefully noted; historical and archæological information is supplied plentifully when needful to illustrate a passage; the drift of a narrative or discourse and the sequence of the thoughts is traced out and carefully analysed; in short, the Gospel is treated as we treat a classical author, and the student is here supplied with an apparatus criticus *superior in kind and completeness to any we have ever seen afforded to him for the purpose elsewhere. A very clever and taking book."*—LITERARY CHURCHMAN.

"Admirably adapted for the use of those who begin the study of the New Testament in the original after having acquired a fair acquaintance with classical Greek."—SCOTSMAN.

The Psalms. Translated from the Hebrew.

With Notes, chiefly Exegetical. By WILLIAM KAY, D.D., Rector of Great Leghs, late Principal of Bishop's College, Calcutta. Third Edition. 8vo. 12*s.* 6*d.*

"Like a sound Churchman, he reverences Scripture, upholding its authority against sceptics; and he does not denounce such as differ from him in opinion with a dogmatism unhappily too common at the present day. Hence, readers will be disposed to consider his conclusions worthy of attention; or perhaps to adopt them without inquiry. It is superfluous to say that the translation is better and more accurate on the whole than our received one, or that it often reproduces the sense of the original happily."—ATHENÆUM.

"Dr. Kay has profound reverence for Divine truth, and exhibits considerable reading, with the power to make use of it."—BRITISH QUARTERLY REVIEW.

"The execution of the work is careful and scholarly."—UNION REVIEW.

"To mention the name of Dr. Kay is enough to secure respectful attention to his new translation of the Psalms. It is enriched with exegetical notes containing a wealth of sound learning, closely occasionally, perhaps too closely condensed. Good care is taken of the student not learned in Hebrew; we hope the Doctor's example will prevent any abuse of this consideration, and stimulate those who profit by it to follow him into the very text of the ancient Revelation."—JOHN BULL.

Ecclesiastes: the Authorized Version, with

a running Commentary and Paraphrase. By the Rev. THOS. PELHAM DALE, M.A., Rector of St. Vedast with St. Michael City of London, and late Fellow of Sidney Sussex College, Cambridge. 8vo. 7*s.* 6*d.*

Daniel the Prophet: Nine Lectures

delivered in the Divinity School of the University of Oxford. With copious Notes. By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford. Third Edition. 8vo. 10*s.* 6*d.*

Commentary on the Minor Prophets;

with Introductions to the several Books. By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford. 4to. 31*s.* 6*d.*

Parts I., II., III., IV., V., 5*s.* each. Part VI., 6*s.*

Ruling Ideas in Early Ages and their

Relation to Old Testament Faith. Lectures delivered to Graduates of the University of Oxford. By J. B. MOZLEY, D.D., Regius Professor of Divinity in the University of Oxford, and Canon of Christ Church. Second Edition. 8vo. 10*s.* 6*d.*

"Has all the same marks of a powerful and original mind which we observed in the volume of University Sermons. Indeed, as a continuous study of the rudimentary conditions of human thought, even as developed under the immediate guidance of a Divine Teacher, this volume has a higher and less fragmentary intellectual interest than the last."—SPECTATOR.

A Companion to the Old Testament;

being a Plain Commentary on Scripture History, down to the Birth of our Lord. Small 8vo. 3*s.* 6*d.*

Also in 2 *Parts:*

Part I.—The Creation of the World to the Reign of Saul.
Part II.—The Reign of Saul to the Birth of Our Lord.

Small 8vo. 2*s.* each.

[Especially adapted for use in Training Colleges and Schools.]

"A very compact summary of the Old Testament narrative, put together so as to explain the connection and bearing of its contents, and written in a very good tone; with a final chapter on the history of the Jews between the Old and New Testaments. It will be found very useful for its purpose. It does not confine itself to merely chronological difficulties, but comments briefly upon the religious bearing of the text also."—GUARDIAN.

"A most admirable Companion to the Old Testament, being far the most concise yet complete commentary on Old Testament history with which we have met. Here are combined orthodoxy and learning, an intelligent and at the same time interesting summary of the leading facts of the sacred story. It should be a text-book in every school, and its value is immensely enhanced by the copious and complete index."—JOHN BULL.

"This will be found a very valuable aid to the right understanding of the Bible. It throws the whole Scripture narrative into one from the creation downwards, the author thus condensing Prideaux, Shuckford, and Russell, and in the most reverential manner bringing to his aid the writings of all modern annotators and chronologists. The book is one that should have a wide circulation amongst teachers and students of all denominations."—BOOKSELLER.

"The handbook before us is so full and satisfactory, considering its compass, and sets forth the history of the old covenant with such conscientious minuteness, that it cannot fail to prove a godsend to candidates for examination in the Rudimenta Religionis as well as in the corresponding school at Cambridge. . . . Enough has been said to express our value of this useful work, which cannot fail to win its way into our schools, colleges, and universities."—ENGLISH CHURCHMAN.

A Key to the Narrative of the Four Gospels.

By the Rev. JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, and Examining Chaplain to the Bishop of Manchester. New Edition. Small 8vo. 2*s.* 6*d.* Also a Cheap Edition, 1*s.* 6*d.*

Forming a Volume of "Keys to Christian Knowledge."

"This is very much the best book of its kind we have seen. The only fault is its shortness, which prevents its going into the details which would support and illustrate its statements, and which, in the process of illustrating them, would fix them upon the minds and memories of its readers. It is, however, a great improvement upon any book of its kind we know. It bears all the marks of being the condensed work of a real scholar, and of a divine too. The bulk of the book is taken up with a 'Life of Christ,' compiled from the Four Gospels, so as to exhibit its steps and stages and salient points."—LITERARY CHURCHMAN.

"This book is no ordinary compendium, no mere 'cram-book;' still less is it an ordinary reading-book for schools; but the schoolmaster, the Sunday-school teacher, and the seeker after a comprehensive knowledge of Divine truth will find it worthy of its name. Canon Norris writes simply, reverently, without great display of learning, giving the result of much careful study in a short compass, and adorning the subject by the tenderness and honesty with which he treats it. We hope that this little book will have a very wide circulation, and that it will be studied; and we can promise that those who take it up will not readily put it down again."—RECORD.

"This is a golden little volume. . . . Its design is exceedingly modest. Canon Norris writes primarily to help 'younger students' in studying the Gospels. But this unpretending volume is one which all students may study with advantage. It is an admirable manual for those who take Bible Classes through the Gospels. Closely sifted in style, so that all is clear and weighty; full of unostentatious learning, and pregnant with suggestion; deeply reverent in spirit, and altogether Evangelical in spirit; Canon Norris's book supplies a real want, and ought to be welcomed by all earnest and devout students of the Holy Gospels."—LONDON QUARTERLY REVIEW.

A Key to the Narrative of the Acts of the Apostles.

By the Rev. JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, and Examining Chaplain to the Bishop of Manchester. New Edition. Small 8vo. 2*s.* 6*d.* Also a Cheap Edition, 1*s.* 6*d.*

Forming a Volume of "Keys to Christian Knowledge."

"The book is one which we can heartily recommend."—SPECTATOR.

"Few books have ever given us more unmixed pleasure than this."—LITERARY CHURCHMAN.

"This is a sequel to Canon Norris's 'Key to the Gospels,' which was published two years ago, and which has become a general favourite with those who wish to grasp the leading features of the life and work of Christ. The sketch of the Acts of the Apostles is done in the same style; there is the same reverent spirit and quiet enthusiasm running through it, and the same instinct for seizing the leading points in the narrative."—RECORD.

A Devotional Commentary on the Gospel Narrative.

By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. 8 Vols. Crown 8vo. 5*s.* each. Sold separately. Or the Eight Volumes may be had in a Box, 45*s.*

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.

Characteristic Differences in the Four Gospels—Our Lord's Manifestations of Himself—The Rule of Scriptural Interpretation furnished by our Lord—Analogies of the Gospel—Mention of Angels in the Gospels—Places of our Lord's Abode and Ministry—Our Lord's mode of dealing with His Apostles—Conclusion.

A HARMONY OF THE FOUR EVANGELISTS.

Our Lord's Nativity—Our Lord's Ministry (second year)—Our Lord's Ministry (third year)—The Holy Week—Our Lord's Passion—Our Lord's Resurrection.

OUR LORD'S NATIVITY.

The Birth at Bethlehem—The Baptism in Jordan—The First Passover.

OUR LORD'S MINISTRY (Second Year).

The Second Passover—Christ with the Twelve—The Twelve sent forth.

OUR LORD'S MINISTRY (Third Year).

Teaching in Galilee—Teaching at Jerusalem—Last Journey from Galilee to Jerusalem.

THE HOLY WEEK.

The Approach to Jerusalem—The Teaching in the Temple—The Discourse on the Mount of Olives—The Last Supper.

OUR LORD'S PASSION.

The Hour of Darkness—The Agony—The Apprehension—The Condemnation—The Day of Sorrows—The Hall of Judgment—The Crucifixion—The Sepulture.

OUR LORD'S RESURRECTION.

The Day of Days—The Grave Visited—Christ appearing—The going to Emmaus—The Forty Days—The Apostles assembled—The Lake in Galilee—The Mountain in Galilee—The Return from Galilee.

"*There is not a better companion to be found for the season than the beautiful 'Devotional Commentary on the Gospel Narrative,' by the Rev. Isaac Williams. A rich mine for devotional and theological study.*"—GUARDIAN.

"*So infinite are the depths and so innumerable the beauties of Scripture, and more particularly of the Gospels, that there is some difficulty in describing the manifold excellences of Williams' exquisite Commentary. Deriving its profound appreciation of Scripture from the writings of the early Fathers, it is only what every student knows must be true to say, that it extracts a whole wealth of meaning from each sentence, each apparently faint allusion, each word in the text.*"—CHURCH REVIEW.

"*Stands absolutely alone in our English literature; there is, we should say, no chance of its being superseded by any better book of its kind; and its merits are of the very highest order.*"—LITERARY CHURCHMAN.

WILLIAMS' DEVOTIONAL COMMENTARY—*Continued.*

"This is, in the truest sense of the word, a 'Devotional Commentary' on the Gospel narrative, opening out everywhere, as it does, the spiritual beauties and blessedness of the Divine message; but it is something more than this, it meets difficulties almost by anticipation, and throws the light of learning over some of the very darkest passages in the New Testament."—ROCK.

"It would be difficult to select a more useful present, at a small cost, than this series would be to a young man on his first entering into Holy Orders, and many, no doubt, will avail themselves of the republication of these useful volumes for this purpose. There is an abundance of sermon material to be drawn from any one of them."—CHURCH TIMES.

Female Characters of Holy Scripture.

A Series of Sermons. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5*s.*

CONTENTS.

Eve—Sarah—Lot's Wife—Rebekah—Leah and Rachel—Miriam—Rahab—Deborah—Ruth—Hannah—The Witch of Endor—Bathsheba—Rizpah—The Queen of Sheba—The Widow of Zarephath—Jezebel—The Shunammite—Esther—Elizabeth—Anna—The Woman of Samaria—Joanna—The Woman with the Issue of Blood—The Woman of Canaan—Martha—Mary—Salome—The Wife of Pilate—Dorcas—The Blessed Virgin.

The Characters of the Old Testament.

A Series of Sermons. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5*s.*

CONTENTS.

Adam—Abel and Cain—Noah—Abraham—Lot—Jacob and Esau—Joseph—Moses—Aaron—Pharaoh—Korah, Dathan, and Abiram—Balaam—Joshua—Samson—Samuel—Saul—David—Solomon—Elijah—Ahab—Elisha—Hezekiah—Josiah—Jeremiah—Ezekiel—Daniel—Joel—Job—Isaiah—The Antichrist.

The Apocalypse. With Notes and Reflections.

By the Rev ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. New Edition. Crown 8vo. 5*s.*

Beginning of the Book of Genesis, with Notes and Reflections. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. Small 8vo. *7s. 6d.*

Ecclesiastes for English Readers. The Book called by the Jews Koheleth. Newly translated, with Introduction, Analysis, and Notes. By the Rev. W. H. B. PROBY, M.A., formerly Tyrwhitt Hebrew Scholar in the University of Cambridge. 8vo. *4s. 6d.*

The Ten Canticles of the Old Testa- ment Canon, namely, the Songs of Moses (First and Second), Deborah, Hannah, Isaiah (First, Second, and Third), Hezekiah, Jonah, and Habakkuk. Newly translated, with Notes and Remarks on their Drift and Use. By the Rev. W. H. B. PROBY, M.A., formerly Tyrwhitt Hebrew Scholar in the University of Cambridge. 8vo. *5s.*

Genesis. With Notes. By the Rev. G. V. GARLAND, M.A., late Vicar of Aslacton, Norfolk. [The Hebrew Text, with Literal Translation.] Parts I. to XXXIV. 8vo. In paper cover, *6d.* each.

Devotional Commentary on the Gospel according to St. Matthew. Translated from the French of Quesnel. Crown 8vo. *7s. 6d.*

The Acts of the Deacons; being a Commentary, Critical and Practical, upon the Notices of St. Stephen and St. Philip the Evangelist, contained in the Acts of the Apostles. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Small 8vo. *6s.*

The Mystery of Christ: being an Exa-

mination of the Doctrine contained in the First Three Chapters of the Epistle of Paul the Apostle to the Ephesians. By GEORGE STAUNTON BARROW, M.A., Vicar of Stowmarket. Crown 8vo. *7s. 6d.*

A Key to the Knowledge and Use of

the Holy Bible. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Theology," &c. &c. New Edition. Small 8vo. *2s. 6d.* Also a Cheap Edition, *1s. 6d.* Forming a Volume of "Keys to Christian Knowledge."

"Another of Mr. Blunt's useful and workmanlike compilations, which will be most acceptable as a household book, or in schools and colleges. It is a capital book too for schoolmasters and pupil teachers. Its subject is arranged under the heads of—I. The Literary History of the Bible. II. Old Testament Writers and Writings. III. New Testament ditto. IV. Revelation and Inspiration. V. Objects of the Bible. VI. Interpretation of ditto. VII. The Bible a guide to Faith. VIII. The Apocrypha. IX. The Apocryphal Books associated with the New Testament. Lastly, there is a serviceable appendix of peculiar Bible words and their meanings."—LITERARY CHURCHMAN.

"We have much pleasure in recommending a capital handbook by the learned Editor of 'The Annotated Book of Common Prayer.'"—CHURCH TIMES.

"Merits commendation, for the lucid and orderly arrangement in which it presents a considerable amount of valuable and interesting matter."—RECORD.

The Inspiration of Holy Scripture, its

Nature and Proof. Eight Discourses preached before the University of Dublin. By WILLIAM LEE, D.D., Archdeacon of Dublin. Fourth Edition. 8vo. *15s.*

On the Inspiration of the Bible. Five

Lectures delivered at Westminster Abbey. By CHR. WORDSWORTH, D.D., Bishop of Lincoln. Eighth Edition. Small 8vo. *1s. 6d.*, or in paper cover, *1s.*

Syntax and Synonyms of the Greek

Testament. By the Rev. WILLIAM WEBSTER, M.A., late Fellow of Queen's College, Cambridge. 8vo. *9s.*

Bible Readings for Family Prayer.

By the Rev. W. H. RIDLEY, M.A., Rector of Hambleden. Crown 8vo.

Old Testament—Genesis and Exodus. *2s.*

The Four Gospels, *3s. 6d.*

St. Matthew and St. Mark. *2s.*

St. Luke and St. John. *2s.*

The Acts of the Apostles, *2s.*

A Complete Concordance to the Old

and the New Testament; or, a Dictionary, and Alphabetical Index to the Bible, in two Parts. To which is added, a Concordance to the Apocrypha. By ALEXANDER CRUDEN, M.A. With a Life of the Author, by ALEXANDER CHALMERS, F.S.A., and a Portrait. Fourteenth Edition. 4to. *21s.*

3. Devotional Works

Library of Spiritual Works for English Catholics.

Elegantly printed with red borders, on extra superfine toned paper. Small 8vo. 5*s.* each.

OF THE IMITATION OF CHRIST. In 4 Books. By THOMAS À KEMPIS. A New Translation.

THE CHRISTIAN YEAR: Thoughts in Verse for the Sundays and Holydays throughout the Year.

THE SPIRITUAL COMBAT; together with the Supplement and the Path of Paradise. By LAURENCE SCUPOLI. A New Translation.

THE DEVOUT LIFE. By SAINT FRANCIS OF SALES, Bishop and Prince of Geneva. A New Translation.

The Volumes can also be had in the following extra bindings:—

	s.	*d.*
Morocco, stiff or limp	9	0
Morocco, thick bevelled sides, Old Style ..	12	0
Morocco, limp, with flap edges	11	6
Morocco, best, stiff or limp	16	0
Morocco, best, thick bevelled sides, Old Style ..	19	6
Russia, limp	11	6
Russia, limp, with flap edges	13	6

Most of the volumes in the above styles may be had illustrated with a beautiful selection of Photographs from Fra Angelico, 4*s.* 6*d.* extra.

Cheap Editions, 32*mo*, *cloth limp*, 6*d. each*, *or cloth extra*, *red edges*, 1*s. each.*

Of the Imitation of Christ.
The Spiritual Combat.
The Christian Year.
The Hidden Life of the Soul.
Spiritual Letters of Saint Francis of Sales.

[Other Volumes are in preparation.]

The Child Samuel. A Practical and Devotional Commentary on the Birth and Childhood of the Prophet Samuel, as recorded in 1 Sam. i., ii. 1-27, iii. Designed as a Help to Meditation on the Holy Scriptures for Children and Young Persons. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Small 8vo. 5*s.*

The Gospel of the Childhood: a Practical and Devotional Commentary on the Single Incident of our Blessed Lord's Childhood (St. Luke ii. 41 to the end); designed as a Help to Meditation on the Holy Scriptures, for Children and Young Persons. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Square crown 8vo. 5*s.*

Thoughts on Personal Religion; being a Treatise on the Christian Life in its Two Chief Elements, Devotion and Practice. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. New Edition. Small 8vo. 6*s.* 6*d.* Also a Cheap Edition, 3*s.* 6*d.* Presentation Edition, elegantly printed on Toned Paper. Two vols. Small 8vo. 10*s.* 6*d.*

The Pursuit of Holiness: a Sequel to "Thoughts on Personal Religion," intended to carry the Reader somewhat farther onward in the Spiritual Life. By EDWARD MEYRICK GOULBURN, D.D. Fourth Edition. Small 8vo. 5*s.* Also a Cheap Edition, 3*s.* 6*d.*

Short Devotional Forms, for Morning, Night, and Midnight, and for the Third, Sixth, Ninth Hours and Eventide of each Day of the Week. Arranged to meet the Exigencies of a Busy Life. By EDWARD MEYRICK GOULBURN, D.D. Fourth Edition. 32mo. 1*s.* 6*d.*

The Star of Childhood: a First Book of Prayers and Instruction for Children. Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. With Illustrations reduced from Engravings by FRA ANGELICO. Third Edition. Square 16mo. *2s. 6d.*

The Way of Life: a Book of Prayers and Instruction for the Young at School, with a Preparation for Confirmation. Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A. Second Edition. 18mo. *1s. 6d.*

The Path of Holiness: a First Book of Prayers, with the Service of the Holy Communion, for the Young. Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A. With Illustrations. Third Edition. Crown 16mo. *1s. 6d.*; cloth limp, *1s.*

The Treasury of Devotion: a Manual of Prayers for General and Daily Use. Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A. New Edition, in Large Type. Crown 8vo. *5s.*; in morocco limp, *10s. 6d.*

A Smaller Edition. 18mo. *2s. 6d.*; limp cloth, *2s.*, or bound with the Book of Common Prayer, *3s. 6d.*

The Guide to Heaven: a Book of Prayers for every Want. (For the Working Classes.) Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A. New Edition. 18mo. *1s. 6d.*; cloth limp, *1s.*

An Edition in Large Type. Crown 8vo. *1s. 6d.*; cloth limp, *1s.*

Meditations on the Life and Mysteries of Our Lord and Saviour Jesus Christ. From the French. By the Compiler of "The Treasury of Devotion." Edited by the Rev. T. T. CARTER, M.A. Crown 8vo.

Vol. I.—The Hidden Life of Our Lord. *3s. 6d.*

Vol. II.—The Public Life of Our Lord. 2 Parts. *5s.* each.

Vol. III.—The Suffering Life and the Glorified Life of Our Lord. *3s. 6d.*

Prayers and Meditations for the Holy Communion. By Josephine Fletcher. With a Preface by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. With rubrics and borders in red. New Edition. Royal 32mo. 2*s.* 6*d.*

An Edition without the red rubrics. 32mo. Cloth limp. 1*s.*

"Devout beauty is the special character of this new manual, and it ought to be a favourite. Rarely has it happened to us to meet with so remarkable a combination of thorough practicalness with that almost poetic warmth which is the highest flower of genuine devotion."—Literary Churchman.

The Bishop recommends it to the newly confirmed, to the tender-hearted and the devout, as having been compiled by a youthful person, and as being marked by a peculiar 'freshness.' Having looked through the volume, we have pleasure in seconding the recommendations of the good Bishop. We know of no more suitable manual for the newly confirmed, and nothing more likely to engage the sympathies of youthful hearts. There is a union of the deepest spirit of devotion, a rich expression of experimental life, with a due recognition of the objects of faith, such as is not always to be found, but which characterises this manual in an eminent degree."—Church Review.

"Among the supply of Eucharistic Manuals, one deserves special attention and commendation. 'Prayers and Meditations' merits the Bishop of Gloucester's epithets of 'warm, devout, and fresh.' And it is thoroughly English Church besides."—Guardian.

"We are by no means surprised that Bishop Ellicott should have been so much struck with this little work, on accidentally seeing it in manuscript, as to urge its publication, and to preface it with his commendation. The devotion which it breathes is truly fervent, and the language attractive, and as proceeding from a young person the work is altogether not a little striking."—Record.

Words to Take with Us. A Manual of Daily and Occasional Prayers, for Private and Common Use. With Plain Instructions and Counsels on Prayer. By W. E. Scudamore, M.A., Rector of Ditchingham, and formerly Fellow of S. John's College, Cambridge. Fourth Edition, revised. Small 8vo. 2*s.* 6*d.*

"One of the best manuals of daily and occasional prayer we have seen. At once orthodox and practical, sufficiently personal, and yet not perplexingly minute in its details, it is calculated to be of inestimable value in many a household."—John Bull.

"We are again pleased to see an old friend on the editorial table, in a third edition of Mr. Scudamore's well-known Manual of Prayers. The special prayer collects for each day of the week, as well as those for the several seasons of the Christian year, have been most judiciously selected. The compiler moreover, while recognizing the full benefits to be derived from the Book of Common Prayer, has not feared to draw largely from the equally invaluable writings of ancient Catholicity."—Church Review.

The Words of the Son of God, taken from the Four Gospels, and arranged for Daily Meditation throughout the Year. By ELEANOR PLUMPTRE. Crown 8vo. 7*s.* 6*d.*

The Hour of Prayer; being a Manual of Devotion for the Use of Families and Schools. With a Preface by the Rev. W. E. SCUDAMORE, M.A., Rector of Ditchingham, and formerly Fellow of S. John's College, Cambridge. Crown 8vo. 3*s.* 6*d.*

Family Prayers. Compiled from various Sources (chiefly from Bishop Hamilton's Manual), and arranged on the Liturgical Principle. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. New Edition. Large type. Crown 8vo. 3*s.* 6*d.* Cheap Edition. 16mo. 1*s.*

Manual of Family Devotions, arranged from the Book of Common Prayer. By the Hon. AUGUSTUS DUNCOMBE, D.D., Dean of York. Printed in red and black. Small 8vo. 3*s.* 6*d.*

Household Prayer, from Ancient and Authorized Sources: with Morning and Evening Readings for a Month. By the Rev. P. G. MEDD, M.A., Rector of North Cerney, Gloucestershire; Canon of St. Albans; late Senior Fellow of University College, Oxford; and Rector of Barnes. Small 8vo. 4*s.* 6*d.*

A Book of Family Prayer. Compiled by WALTER FARQUHAR HOOK, D.D., F.R.S., late Dean of Chichester. Eighth Edition, with Rubrics in Red. 18mo. 2*s.*

Aids to Prayer; or, Thoughts on the Practice of Devotion. With Forms of Prayer for Private Use. By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Second Edition. Square 32mo. 2*s.* 6*d.*

A Manual of Private Devotions. Compiled principally from the works of Jeremy Taylor and Bishop Andrewes. Small 8vo. 2*s*.

Self-Renunciation. From the French. With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 6*s*.

Also a Cheap Edition. Small 8vo. 3*s*. 6*d*.

"It is excessively difficult to review or criticise, in detail, a book of this kind, and yet its abounding merits, its practicalness, its searching good sense and thoroughness, and its frequent beauty, too, make us wish to do something more than announce its publication. . . . . The style is eminently clear, free from redundance and prolixity."—LITERARY CHURCHMAN.

"Few save Religious and those brought into immediate contact with them are, in all probability, acquainted with the French treatise of Guilloré, a portion of which is now, for the first time we believe, done into English. . . . . Hence the suitableness of such a book as this for those who, in the midst of their families, are endeavouring to advance in the spiritual life. Hundreds of devout souls living in the world have been encouraged and helped by such books as Dr. Neale's 'Sermons preached in a Religious House.' For such the present work will be found appropriate, while for Religious themselves it will be invaluable."—CHURCH TIMES.

Spiritual Guidance. With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 6*s*.

EXTRACT FROM PREFACE.

["The special object of the volume is to supply practical advice in matters of conscience, such as may be generally applicable. While it offers, as it is hoped, much valuable help to Directors, it is full of suggestions, which may be useful to any one in private. It thus fulfils a double purpose, which is not, as far as I am aware, otherwise provided for, at least, not in so full and direct a manner."]

"As a work intended for general use, it will be found to contain much valuable help, and may be profitably studied by any one who is desiring to make progress in spiritual life. Much of the contents of this little book will be found more or less applicable to all persons amid the ordinary difficulties and trials of life, and a help to the training of the mind in habits of self-discipline."—CHURCH TIMES.

The Virgin's Lamp: Prayers and Devout Exercises for English Sisters. By the Rev. J. M. NEALE, D.D., late Warden of Sackville College, East Grinsted. Small 8vo. 3*s*. 6*d*.

Voices of Comfort. Edited by the Rev.

THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. Third Edition. Crown 8vo. *7s. 6d.*

[This Volume, of prose and poetry, original and selected, aims at revealing the fountains of hope and joy which underlie the griefs and sorrows of life.

It is so divided as to afford readings for a month. The key-note of each day is given by the title prefixed to it, such as: 'The Power of the Cross of Christ, Day 6. Conflicts of the Soul, Day 17. The Communion of Saints, Day 20. The Comforter, Day 22. The Light of Hope, Day 25. The Coming of Christ, Day 28.' Each day begins with passages of Holy Scripture. These are followed by articles in prose, which are succeeded by one or more short prayers. After these are Poems or passages of poetry, and then very brief extracts in prose or verse close the section. The book is meant to meet, not merely cases of bereavement or physical suffering, but 'to minister specially to the hidden troubles of the heart, as they are silently weaving their dark threads into the web of the seemingly brightest life.']

Hymns and Poems for the Sick and

Suffering. In connexion with the Service for the Visitation of the Sick. Selected from various Authors. Edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. New Edition. Small 8vo. *3s. 6d.*

[This Volume contains 233 separate pieces; of which about 90 are by writers who lived prior to the eighteenth century; the rest are modern, and some of these original. Amongst the names of the writers (between 70 and 80 in number) occur those of Sir J. Beaumont; Sir T. Brown; F. Davison; Elizabeth of Bohemia; P. Fletcher; G. Herbert; Dean Hickes; Bishop Ken; Norris; Quarles; Sandys; Bishop J. Taylor; Henry Vaughan; and Sir H. Wotton. And of modern writers:—Mrs. Barrett Browning; Bishop Wilberforce; S. T. Coleridge; Sir R. Grant; Miss E. Taylor; W. Wordsworth; Archbishop Trench; Rev. Messrs. Chandler, Keble, Lyte, Monsell, and Moultrie.]

The Christian Year: Thoughts in Verse

for the Sundays and Holy Days throughout the Year. Elegantly printed with red borders. 16mo. *2s. 6d.* Cheap edition, without the red borders, cloth limp, *1s.*; or in paper cover, *6d.*

Forming a Volume of "Rivington's Devotional Series."

Also New Editions, forming Volumes of the "Library of Spiritual Works for English Catholics." Small 8vo. *5s.* 32mo., cloth limp, *6d.*; cloth extra, *1s.* [See page 17.]

Private Devotions for School-boys;

with Rules of Conduct. By WILLIAM HENRY, Third Lord Lyttelton. New Edition. 32mo. *6d.*

Our Work for Christ among His Suffering People.

A Book for Hospital Nurses. By M. A. MORRELL. Small 8vo. 2*s.* 6*d.*

"The thoroughly sensible advice contained in this book cannot fail to be of the highest possible use; indeed, the whole work is so eminently practical, and deserves such hearty recognition, that we cordially recommend it, with the hope that it may find its way into the hands of all who minister to the sick within our hospital wards. The prayers at the end of the book seem exactly suited to their purpose, dealing as they do with the trials and necessities of a nurse's daily life."—JOHN BULL.

"It should be in the hands of every sick-nurse who desires to fulfil her duties from the highest and holiest motives."—CHURCH BELLS.

"Contains excellent advice on the subject of nursing, with the aim of raising its lowliest duties to a standard of high and holy motives."—GRAPHIC.

"This excellent little book is intended for a limited class of readers, but the practical lessons it teaches on how to sanctify the labour of nursing, and how to overcome its difficulties, may be read with profit by those who are called on to nurse as amateurs in private homes, as well as by those who have adopted the occupation as a profession."—AUNT JUDY'S MAGAZINE.

From Morning to Evening: a Book for Invalids.

From the French of M. l'Abbé Henri Perreyve. Translated and adapted by an Associate of the Sisterhood of S. John Baptist, Clewer. New Edition. Crown 8vo. 5*s.*

Consoling Thoughts in Sickness.

Edited by HENRY BAILEY, B.D. Small 8vo. 1*s.* 6*d.*; or in paper cover, 1*s.*

A Manual for the Sick; with other Devotions.

By LANCELOT ANDREWES, D.D., sometime Lord Bishop of Winchester. Edited with a Preface by H. P. LIDDON, D.D., Canon of St. Paul's. With Portrait. Third Edition. Large type. 24mo. 2*s.* 6*d.*

Sickness; its Trials and Blessings.

Fine Edition. Small 8vo. 3*s.* 6*d.* Cheap Edition, 1*s.* 6*d.*; or in paper cover, 1*s.*

Help and Comfort for the Sick Poor.

By the same Author. New Edition. Small 8vo. 1*s.*

Prayers for the Sick and Dying. By the same Author. Fourth Edition. Small 8vo. 1*s.* 6*d.*

Consolatio; or, Comfort for the Afflicted. Edited by the Rev. C. E. KENNAWAY. With a Preface by SAMUEL WILBERFORCE, D.D., late Lord Bishop of Winchester. New Edition. Small 8vo. 3*s.* 6*d.*

The Armoury of Prayer. A Book of Devotion. Compiled by BERDMORE COMPTON, Vicar of All Saints', Margaret Street. 18mo. 3*s.* 6*d.*

"It has a marked individuality of its own, and will no doubt meet with a certain number of persons—chiefly men, it is probable—to whose spiritual wants it is fitted above others. Those —and their number is far larger than is generally borne in mind—will find here a manual rich and abundant in its material for devotion, but remarkably modern *in its tone—fitted to express the feelings and to interpret the aspirations of a cultured* dweller in towns; *and it is emphatically a book of and for the times."*—LITERARY CHURCHMAN.

"The great characteristic of the book is its thorough reality. It puts into the mouth of the worshipper words which express, without exaggeration, what an earnest English Christian would feel and desire. The language is neither a reproduction of foreign or mediæval sentiment nor an affected reproduction of archaic forms, but good English of the Bible and Prayer Book type. . . . We could not wish the book to be different, and on the whole we heartily recommend it as one of the best we know."—CHURCH BELLS.

The Light of the Conscience. By the Author of "The Hidden Life of the Soul," &c. With an Introduction by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks. Crown 8vo. 5*s.*

"It is a book of counsels for those who wish to lead a pious and godly life, and may fill up a gap that has been felt since the external devotional habits of the advanced portion of the present generation have so much altered from those of the last, that the books of counsel previously in use are not deemed applicable to those who follow the full teachings of the extreme ritualistic party, for this book deals with the most 'advanced' customs."—GUARDIAN.

"It consists of four-and-thirty short chapters or readings, every one of them full of quiet, sensible, practical advice, and directions upon some one point of Christian living or Christian feeling. It is a very beautiful little book, and it is a most thoroughly Christian little book, and it is, moreover, what many good books fall short of being, namely, a very wise little book. Its calm, gentle sagacity is most striking."—LITERARY CHURCHMAN.

The English Poems of George Herbert,

together with his Collection of Proverbs, entitled JACULA PRUDENTUM. With red borders. 16mo. 2*s.* 6*d.*

Forming a Volume of "Rivington's Devotional Series."

"This beautiful little volume will be found specially convenient as a pocket manual. The 'Jacula Prudentum,' or proverbs, deserve to be more widely known than they are at present. In many copies of George Herbert's writings these quaint sayings have been unfortunately omitted."—ROCK.

"George Herbert is too much a household name to require any introduction. It will be sufficient to say that Messrs. Rivington have published a most compact and convenient edition of the poems and proverbs of this illustrious English divine."—ENGLISH CHURCHMAN.

"An exceedingly pretty edition, the most attractive form we have yet seen from this delightful author, as a gift-book."—UNION REVIEW.

"A very beautiful edition of the quaint old English bard. All lovers of the 'Holy' Herbert will be grateful to Messrs. Rivington for the care and pains they have bestowed in supplying them with this and withal convenient copy of poems so well known and so deservedly prized."—LONDON QUARTERLY REVIEW.

"A very tasteful little book, and will doubtless be acceptable to many."—RECORD.

"We commend this little book heartily to our readers. It contains Herbert's English poems and the 'Jacula Prudentum,' in a very neat volume, which does much credit to the publishers; it will, we hope, meet with extensive circulation as a choice gift-book at a moderate price."—CHRISTIAN OBSERVER.

A Short and Plain Instruction for the

better Understanding of the Lord's Supper; to which is annexed the Office of the Holy Communion, with proper Helps and Directions. By the Right Rev. THOMAS WILSON, D.D., sometime Lord Bishop of Sodor and Man. Complete Edition, in large type, with rubrics and borders in red. 16mo. 2*s.* 6*d.*

Also a Cheap Edition, without the red borders, 1*s.*; or in paper cover, 6*d.*

Forming a Volume of "Rivington's Devotional Series."

"The Messrs. Rivington have published a new and unabridged edition of that deservedly popular work, Bishop Wilson on the Lord's Supper. The edition is here presented in three forms, suited to the various members of the household."—PUBLIC OPINION.

"We cannot withhold the expression of our admiration of the style and elegance in which this work is got up."—PRESS AND ST. JAMES' CHRONICLE.

"A departed Author being dead yet speaketh in a way which will never be out of date; Bishop Wilson on the Lord's Supper, published by Messrs. Rivington, in bindings to suit all tastes and pockets."—CHURCH REVIEW.

Of the Imitation of Christ. By

Thomas à Kempis. With Red borders. 16mo. *2s. 6d.*

Also a Cheap Edition, without the red borders, *1s.*; or in paper cover, *6d.*

Forming a Volume of "Rivington's Devotional Series."

Also a New Translation, forming a Volume of the "Library of Spiritual Works for English Catholics." Small 8vo. *5s.* 32mo., cloth limp, *6d.*; cloth extra, *1s.* [See page 17.]

Introduction to the Devout Life.

From the French of Saint Francis of Sales, Bishop and Prince of Geneva. A New Translation. With red borders. 16mo. *2s. 6d.*

Forming a Volume of "Rivington's Devotional Series."

Also a New Translation, forming a Volume of the "Library of Spiritual Works for English Catholics." Small 8vo. *5s.* [See page 17.]

The Rule and Exercises of Holy Liv-

ing. By the Right Rev. JEREMY TAYLOR, D.D., sometime Bishop of Down and Connor, and Dromore. With red borders. 16mo. *2s. 6d.*

Also a Cheap Edition, without the red borders, *1s.*

Forming a Volume of "Rivington's Devotional Series."

The Rule and Exercises of Holy

Dying. By the Right Rev. JEREMY TAYLOR, D.D., sometime Bishop of Down and Connor, and Dromore. With red borders. 16mo. *2s. 6d.*

Also a Cheap Edition, without the red borders, *1s.*

The 'HOLY LIVING' and the 'HOLY DYING' may be had bound together in one Volume, *5s.*; or without the red borders, *2s. 6d.*

Forming a Volume of "Rivington's Devotional Series."

The Spirit of S. Francis de Sales, Bishop

and Prince of Geneva. Translated from the French by the Author of "The Life of S. Francis de Sales," "A Dominican Artist," &c., &c. Crown 8vo. 6*s*.

"S. Francis de Sales, as shown to us by the Bishop of Belley, was clearly as bright and lively a companion as many a sinner of witty reputation. He was a student of human nature on the highest grounds, but he used his knowledge for amusement as well as edification. Naturally we learn this from one of his male friends rather than from his female adorers. This friend is Jean-Pierre Camus, Bishop of Belley, author, we are told, of two hundred books—one only however still known to fame, the Spirit of S. Francis de Sales, which has fairly earned him the title of the ecclesiastical Boswell." —SATURDAY REVIEW.

"An admirable translation of Bishop Camus' well-known collection of that good man's sayings and opinions. As a whole, we can imagine no more delightful companion than 'The Spirit of S. Francis de Sales,' nor, we may add, a more useful one."—PEOPLE'S MAGAZINE.

The Hidden Life of the Soul. By the

Author of "A Dominican Artist," "Life of Bossuet," &c., &c. New Edition. Small 8vo. 2*s*. 6*d*.

Also a Cheap Edition, forming a Volume of the "Library of Spiritual Works for English Catholics." 32mo. Cloth limp, 6*d*.; cloth extra, 1*s*. [See page 17.]

"It well deserves the character given it of being 'earnest and sober,' and not 'sensational.'"—GUARDIAN.

"From the French of Jean Nicolas Grou, a pious Priest, whose works teach resignation to the Divine will. He loved, we are told, to inculcate simplicity, freedom from all affectation and unreality, the patience and humility which are too surely grounded in self-knowledge to be surprised at a fall, but withal so allied to confidence in God as to make recovery easy and sure. This is the spirit of the volume which is intended to furnish advice to those who would cultivate a quiet, meek, and childlike spirit."—PUBLIC OPINION.

"There is a wonderful charm about these readings—so calm, so true, so thoroughly Christian. We do not know where they would come amiss. As materials for a consecutive series of meditations for the faithful at a series of early celebrations they would be excellent, or for private reading during Advent or Lent."—LITERARY CHURCHMAN.

A Practical Treatise concerning Evil

Thoughts: wherein their Nature, Origin, and Effect are distinctly considered and explained, with many Useful Rules for restraining and suppressing such Thoughts; suited to the various conditions of Life, and the several tempers of Mankind, more especially of melancholy Persons. By WILLIAM CHILCOT, M.A. New Edition. With red borders. 16mo. 2*s*. 6*d*.

Forming a Volume of "Rivington's Devotional Series."

Ancient Hymns. From the Roman Breviary.

For Domestic Use every Morning and Evening of the Week, and on the Holy Days of the Church. To which are added, Original Hymns, principally of Commemoration and Thanksgiving for Christ's Holy Ordinances. By RICHARD MANT, D.D., sometime Lord Bishop of Down and Connor. New Edition. Small 8vo. 5*s.*

"Real poetry wedded to words that breathe the purest and the sweetest spirit of Christian devotion. The translations from the old Latin Hymnal are close and faithful renderings." —STANDARD.

"As a Hymn writer Bishop Mant deservedly occupies a prominent place in the esteem of Churchmen, and we doubt not that many will be the readers who will welcome this new edition of his translations and original compositions."—ENGLISH CHURCHMAN.

"A new edition of Bishop Mant's 'Ancient Hymns from the Roman Breviary' forms a handsome little volume, and it is interesting to compare some of these translations with the more modern ones of our own day. While we have no hesitation in awarding the palm to the latter, the former are an evidence of the earliest germs of that yearning of the devout mind for something better than Tate and Brady, and which is now so richly supplied."—CHURCH TIMES.

"This valuable manual will be of great assistance to all compilers of Hymn Books. The translations are graceful, clear, and forcible, and the original hymns deserve the highest praise. Bishop Mant has caught the very spirit of true psalmody, his metre flows musically, and there is a tuneful ring in his verses which especially adapts them for congregational singing."—ROCK.

The Mysteries of Mount Calvary.

Translated from the Latin of Antonio de Guevara. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 3*s.* 6*d.*

Counsels on Holiness of Life.

Translated from the Spanish of "The Sinner's Guide" by Luis de Granada. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5*s.*

Preparation for Death.

Translated from the Italian of Alfonso, Bishop of S. Agatha. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5*s.*

Examination of Conscience upon Special Subjects.

Translated and abridged from the French of Tronson. Edited by the Rev. ORBY SHIPLEY, M.A. Square crown 8vo. 5*s.*

Morning Notes of Praise. A Series of Meditations upon the Morning Psalms. Dedicated to the Countess of Cottenham. By LADY CHARLOTTE-MARIA PEPYS. New Edition. Small 8vo. 2*s*. 6*d*.

Quiet Moments; a Four Weeks' Course of Thoughts and Meditations before Evening Prayer and at Sunset. By LADY CHARLOTTE-MARIA PEPYS. New Edition. Small 8vo. 2*s*. 6*d*.

Vita et Doctrina Jesu Christi; or, Meditations on the Life of our Lord. By AVANCINI. In the Original Latin. Adapted to the use of the Church of England by a CLERGYMAN. 18mo. 2*s*. 6*d*.

Faith and Life: Readings for the greater Holy Days, and the Sundays from Advent to Trinity. Compiled from Ancient Writers. By WILLIAM BRIGHT, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford. Second Edition. Small 8vo. 5*s*.

Christian Watchfulness, in the Prospect of Sickness, Mourning, and Death. By JOHN JAMES, D.D., sometime Canon of Peterborough. New Edition. 12mo. 3*s*.

Spiritual Life. By JOHN JAMES, D.D., sometime Canon of Peterborough. 12mo. 5*s*.

A Manual of Devotion, chiefly for the

use of Schoolboys. By the Rev. WILLIAM BAKER, D.D., Head Master of Merchant Taylors' School. With Preface by J. R. WOODFORD, D.D., Lord Bishop of Ely. Crown 16mo. 2*s.* 6*d.* Also a Cheap Edition. Cloth limp. 1*s.* 6*d.*

A Companion to the Lord's Supper.

By the Plain Man's Friend. Fifth Edition. 18mo. 8*d.*

The Good Shepherd; or, Meditations

for the Clergy upon the Example and Teaching of Christ. By the Rev. W. E. HEYGATE, M.A., Rector of Brighstone. Second Edition, revised. Small 8vo. 3*s.*

CONTENTS.

Thoughts on Meditation—Devotions Preparatory to Ordination—Early Life—Temptation—Fasting—Prayer—Divine Scripture—Retirement—Frequent Communion—Faith—Hope—Love—Preaching—Catechizing—Private Explanation—Intercession—Bringing Christians to Holy Communion—Preparation of those about to Communicate—Jesus absolving Sinners—Jesus celebrating the Eucharist—Care of Children—Care of the Sick and Afflicted—The Healing of Schism—Treatment of the Worldly—Treatment of Penitents—Care of God's House—Fear and Fearlessness of Offence—Bearing Reproach—Bearing Praise—Seeking out Sinners—Sorrow over Sinners—Consoling the Sorrowful—Rebuke—Silence—Disappointment—Compassion—Refusing those who suppose Godliness to be Gain—Peace-giving—Poverty—Opportunities of Speech—With Christ or Without—Watchfulness—In what to Glory—The Salt which has lost its Savour—Hard Cases—Weariness—Falling Back—Consideration for Others—Love of Pre-eminence—The Cross my Strength—The Will of God—The Fruit of Humiliation—The Praise of the World the Condemnation of God—Jesus rejoicing—Work while it is Day—Meeting again—The Reward. Further Prayers suitable to the Clergy—Prayer for the Flock—A General Prayer—Celebration of the Holy Eucharist—Preaching—Visitation.

Twenty-one Prayers, composed from the

Psalms, for the Sick and Afflicted. With Hints on the Visitation of the Sick. By the Rev. JAMES SLADE, M.A., Vicar of Bolton. Seventh Edition. 12mo. 3*s.* 6*d.*

4. Parish Work.

The Book of Church Law. Being an

Exposition of the Legal Rights and Duties of the Clergy and Laity of the Church of England. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A. Revised by WALTER G. F. PHILLIMORE, D.C.L., Barrister-at-Law, and Chancellor of the Diocese of Lincoln. Second Edition, revised. Crown 8vo. *7s. 6d.*

CONTENTS.

BOOK I.—THE CHURCH AND ITS LAWS.—The Constitutional Status of the Church of England—The Law of the Church of England—The Administration of Church Law.

BOOK II.—THE MINISTRATIONS OF THE CHURCH.—Holy Baptism—Confirmation—The Holy Communion—Divine Service in General—Holy Matrimony—The Churching of Women—The Visitation of the Sick—The Practice of Confession—The Burial of the Dead.

BOOK III.—THE PAROCHIAL CLERGY.—Holy Orders—Licensed Curates—The Cure of Souls.

BOOK IV.—PAROCHIAL LAY OFFICERS.—Churchwardens—Church Trustees—Parish Clerks, Sextons and Beadles—Vestries.

BOOK V.—CHURCHES AND CHURCHYARDS.—The Acquisition of Churches and Churchyards as Ecclesiastical Property—Churches and Ecclesiastical Persons—Churches and Secular Persons.

BOOK VI.—THE ENDOWMENTS OF THE PAROCHIAL CLERGY.—Incomes—Parsonage Houses—The Sequestration of Benefices.

APPENDIX.—The Canons of 1603 and 1865—The Church Discipline Act of 1840—The Benefices Resignation Act of 1871—The Ecclesiastical Dilapidations Act of 1871—The Sequestration Act of 1871—The Public Worship Regulation Act of 1874—Index.

"*We have tested this work on various points of a crucial character, and have found it very accurate and full in its information. It embodies the results of the most recent Acts of the Legislature on the clerical profession and the rights of the laity.*"—STANDARD.

"*Already in our leading columns we have directed attention to Messrs. Blunt and Phillimore's 'Book of Church Law,' as an excellent manual for ordinary use. It is a book which should stand on every clergyman's shelves ready for use when any legal matter arises about which its possessor is in doubt. . . . It is to be hoped that the authorities at our Theological Colleges sufficiently recognize the value of a little legal knowledge on the part of the clergy to recommend this book to their students. It would serve admirably as the text-book for a set of lectures.*"—CHURCH TIMES.

The Bishopric of Souls.

By ROBERT WILSON EVANS, B.D., late Vicar of Heversham and Archdeacon of Westmoreland. With an Introductory Memoir by EDWARD BICKERSTETH, D.D., Dean of Lichfield. With Portrait. Fifth Edition. Small 8vo. 5*s.* 6*d.*

Twenty-One Years in S. George's

Mission. An account of its Origin, Progress, and Work of Charity. With an Appendix. By C. F. LOWDER, M.A., Vicar of S. Peter's, London Docks. Crown 8vo. 6*s.*

Directorium Pastorale. The Principles

and Practice of Pastoral Work in the Church of England. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c., &c. Third Edition, revised. Crown 8vo. 7*s.* 6*d.*

"This is the third edition of a work which has become deservedly popular as the best extant exposition of the principles and practice of the pastoral work in the Church of England. Its hints and suggestions are based on practical experience, and it is further recommended by the majority of our Bishops at the ordination of priests and deacons."—STANDARD.

"Its practical usefulness to the parochial clergy is proved by the acceptance it has already received at their hands, and no faithful parish priest, who is working in real earnest for the extension of spiritual instruction amongst all classes of his flock, will rise from the perusal of its pages without having obtained some valuable hints as to the best mode of bringing home our Church's system to the hearts of his people."—NATIONAL CHURCH.

Ars Pastoria.

By FRANK PARNELL, M.A., Rector of Oxtead, near Godstone. Second Edition. Small 8vo. 2*s.*

Instructions for the Use of Candidates

for Holy Orders, and of the Parochial Clergy; with Acts of Parliament relating to the same, and Forms proposed to be used. By CHRISTOPHER HODGSON, M.A., Secretary to the Governors of Queen Anne's Bounty. Ninth Edition. 8vo. 16*s.*

Flowers and Festivals; or, Directions

for the Floral Decoration of Churches. By W. A BARRETT, Mus. Bac., Oxon., of St. Paul's Cathedral. With Coloured Illustrations. Second Edition. Square crown 8vo. 5*s.*

The Chorister's Guide. By W. A. BARRETT, Mus. Bac., Oxon., of St. Paul's Cathedral. Second Edition. Crown 8vo. 2*s.* 6*d.*

"*. . . One of the most useful books of instructions for choristers—and, we may add, choral singers generally—that has ever emanated from the musical press. . . . . Mr. Barrett's teaching is not only conveyed to his readers with the consciousness of being master of his subject, but he employs words terse and clear, so that his meaning may be promptly caught by the neophyte. . . .*"—ATHENÆUM.

"*A nicely graduated, clear, and excellent introduction to the duties of a chorister.*"—STANDARD.

"*It seems clear and precise enough to serve its end.*"—EXAMINER.

"*A useful manual for giving boys such a practical and technical knowledge of music as shall enable them to sing both with confidence and precision.*"—CHURCH HERALD.

"*In this little volume we have a manual long called for by the requirements of church music. In a series of thirty-two lessons it gives, with an admirable conciseness, and an equally observable completeness, all that is necessary a chorister should be taught out of a book, and a great deal calculated to have a value as bearing indirectly upon his actual practice in singing.*"—MUSICAL STANDARD.

"*We can highly recommend the present able manual.*"—EDUCATIONAL TIMES.

"*A very useful manual, not only for choristers, or rather those who may aim at becoming choristers, but for others, who wish to enter upon the study of music.*"—ROCK.

"*The work will be found of singular utility by those who have to instruct choirs.*"—CHURCH TIMES.

"*A most grateful contribution to the agencies for improving our Services. It is characterised by all that clearness in combination with conciseness of style which has made 'Flowers and Festivals' so universally admired.*"—TORONTO HERALD.

Church Organs: their Position and Construction.

With an Appendix containing some Account of the Mediæval Organ Case still existing at Old Radnor, South Wales. By FREDERICK HEATHCOTE SUTTON, M.A., Vicar of Theddingworth. With Illustrations. Folio. 6*s.* 6*d.*

Notes on Church Organs: their Position

and the Materials used in their Construction. By C. K. K. BISHOP. With Illustrations. Small 4to. 6*s.*

Stones of the Temple; or, Lessons

from the Fabric and Furniture of the Church. By WALTER FIELD, M.A., F.S.A., Vicar of Godmersham. With numerous Illustrations. New Edition. Crown 8vo. *7s. 6d.*

"Any one who wishes for simple information on the subjects of Church architecture and furniture, cannot do better than consult 'Stones of the Temple.' Mr. Field modestly disclaims any intention of supplanting the existing regular treatises, but his book shows an amount of research, and a knowledge of what he is talking about, which make it practically useful as well as pleasant. The woodcuts are numerous, and some of them very pretty."—GRAPHIC.

"A very charming book, by the Rev. Walter Field, who was for years Secretary of one of the leading Church Societies. Mr. Field has a loving reverence for the beauty of the domus mansionalis Dei, *as the old law books called the Parish Church. . . . . Thoroughly sound in Church feeling, Mr. Field has chosen the medium of a tale to embody real incidents illustrative of the various portions of his subject. There is no attempt at elaboration of the narrative, which, indeed, is rather a string of anecdotes than a story, but each chapter brings home to the mind its own lesson, and each is illustrated with some very interesting engravings. . . . The work will properly command a hearty reception from Churchmen. The footnotes are occasionally most valuable, and are always pertinent, and the text is sure to be popular with young folks for Sunday reading."*—STANDARD.

"Mr. Field's chapters on brasses, chancel screens, crosses, encaustic tiles, mural paintings, porches and pavements, are agreeably written, and people with a turn for Ritualism will no doubt find them edifying. The illustrations of Church architecture and Church ornaments are very attractive."—PALL MALL GAZETTE.

"'Stones of the Temple' is a grave book, the result of antiquarian, or rather ecclesiological, tastes and of devotional feelings. We can recommend it to young people of both sexes, and it will not disappoint the most learned among them. . . . Mr. Field has brought together, from well-known authorities, a considerable mass of archæological information, which will interest the readers he especially addresses."—ATHENÆUM.

"Very appropriate as a Christmas present, is an elegant and instructive book. . . . A full and clear account of the meaning and history of the several parts of the fabric and of the furniture of the Church. It is illustrated with a number of carefully drawn pictures, sometimes of entire churches, sometimes of remarkable monuments, windows, or wall paintings. We may add that the style of the commentary, which is cast in the form of a dialogue between a parson and some of his parishioners, and hangs together by a slight thread of story, is quiet and sensible, and free from exaggeration or intolerance."—GUARDIAN.

A Handy Book on the Ecclesiastical

Dilapidations Act, 1871. With the Amendment Act, 1872. By EDWARD G. BRUTON, F.R.I.B.A., Diocesan Surveyor, Oxford. With Analytical Index and Precedent Forms. Second Edition. Crown 8vo. *5s.*

The Church Builder: a Quarterly Journal

of Church Extension in England and Wales. Published in connexion with "The Incorporated Church Building Society." 14 Annual Volumes. With Illustrations. Crown 8vo. *1s. 6d.*

New Series. Enlarged. Volumes for 1876 and 1877. *3s.* each.

Priest and Parish. By the Rev. Harry Jones, M.A., Rector of St. George's-in-the-East, London.

Square crown 8vo. *6s. 6d.*

List of Charities, General and Diocesan,

for the Relief of the Clergy, their Widows and Families. New Edition. Small 8vo. *3s.*

5. The Church and Doctrine.

The Holy Catholic Church; its Divine Ideal, Ministry, and Institutions.

A short Treatise. With a Catechism on each Chapter, forming a Course of Methodical Instruction on the subject. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Second Edition. Crown 8vo. 6*s.* 6*d.*

CONTENTS.

What the Church is, and when and how it was founded—Duty of the Church towards those who hold to the Apostles' doctrine, in separation from the Apostles' fellowship—The Unity of the Church, and its Disruption—The Survey of Zion's towers, bulwarks, and palaces—The Institution of the Ministry, and its relation to the Church—The Holy Eucharist at its successive stages—On the powers of the Church in Council—The Church presenting, exhibiting, and defending the Truth—The Church guiding into and illustrating the Truth—On the Prayer-Book as a Commentary on the Bible—Index.

"Dr. Goulburn has conferred a great boon on the Church of England by the treatise before us, which vindicates her claim as a branch of the Catholic Church on the allegiance of her children, setting forth as he does, with singular precision and power, the grounds of her title-deeds, and the Christian character of her doctrine and discipline."—STANDARD.

"His present book would have been used for an educational book even if he had not invited men to make that use of it by appending a catechism to each particular chapter, and thus founding a course of methodical instruction upon his text. We have not yet come across any better book for giving to Dissenters or to such inquirers as hold fast to Holy Scripture. It is, we need scarcely say, steeped in Scripturalness, and full of bright and suggestive interpretations of particular texts."—ENGLISH CHURCHMAN.

"Must prove highly useful, not only to young persons, but to the very large class, both Churchmen and Dissenters, who are painfully ignorant of what the Catholic Church really is, and of the peculiar and fixed character of her institutions."—ROCK.

"The catechetical questions and answers at the end of each chapter will be useful both for teachers and learners, and the side-notes at the head of the paragraphs are very handy."—CHURCH TIMES.

"It contains a great deal of instructive matter, especially in the catechisms—or, as they might be called, dialogues—and is instinct with a spirit at once temperate and uncompromising. It is a good book for all who wish to understand, neither blindly asserting it nor being half ashamed of it, the position of a loyal member of the English Church."—GUARDIAN.

Dictionary of Doctrinal and Historical Theology. By Various Writers. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Annotated Book of Common Prayer," &c., &c. Second Edition. Imperial 8vo. 42*s.*; or in half-morocco, 52*s.* 6*d.*

"*Taken as a whole the articles are the work of practised writers, and well-informed and solid theologians. . . . We know no book of its size and bulk which supplies the information here given at all; far less which supplies it in an arrangement so accessible, with a completenes of information so thorough, and with an ability in the treatment of profound subjects so great. Dr. Hook's most useful volume is a work of high calibre, but it is the work of a single mind. We have here a wider range of thought from a greater variety of sides. We have here also the work of men who evidently know what they write about, and are somewhat more profound (to say the least) than the writers of the current Dictionaries of Sects and Heresies.*"—GUARDIAN.

"*Thus it will be obvious that it takes a very much wider range than any undertaking of the same kind in our language; and that to those of our clergy who have not the fortune to spend in books, and would not have the leisure to use them if they possessed them, it will be the most serviceable and reliable substitute for a large library we can think of. And in many cases, while keeping strictly within its province as a Dictionary, it contrives to be marvellously suggestive of thought and reflections, which a serious-minded man will take with him and ponder over for his own elaboration and future use. We trust most sincerely that the book may be largely used. For a present to a Clergyman on his ordination, or from a parishioner to his pastor, it would be most appropriate. It may indeed be called 'a box of tools for a working clergyman.'*"—LITERARY CHURCHMAN.

"*Seldom has an English work of equal magnitude been so permeated with Catholic instincts, and at the same time seldom has a work on theology been kept so free from the drift of rhetorical incrustation. Of course, it is not meant that all these remarks apply in their full extent to every article. In a great Dictionary there are compositions, as in a great house there are vessels, of various kinds. Some of these at a future day may be replaced by others more substantial in their build, more proportionate in their outline, and more elaborate in their detail. But admitting all this, the whole remains a home to which the student will constantly recur, sure to find spacious chambers, substantial furniture, and (which is most important) no stinted light.*"—CHURCH REVIEW.

"*Within the sphere it has marked out for itself, no equally useful book of reference exists in English for the elucidation of theological problems. . . . Entries which display much care, research, and judgment in compilation, and which will make the task of the parish priest who is brought face to face with any of the practical questions which they involve far easier than has been hitherto. The very fact that the utterances are here and there somewhat more guarded and hesitating than quite accords with our judgment, is a gain in so far as it protects the work from the charge of inculcating extreme views, and will thus secure its admission in many places where moderation is accounted the crowning grace.*"—CHURCH TIMES.

"*It will be found of admirable service to all students of theology, as advancing and maintaining the Church's views on all subjects as fall within the range of fair argument and inquiry. It is not often that a work of so comprehensive and so profound a nature is marked to the very end by so many signs of wide and careful research, sound criticism, and well-founded and well-expressed belief.*"—STANDARD.

Dictionary of Sects, Heresies, Ecclesiastical

Parties and Schools of Religious Thought. By Various Writers. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology," the "Annotated Book of Common Prayer," &c., &c. Imperial 8vo. 36*s.*; or in half-morocco, 48*s.*

"Taken as a whole, we doubt not that the Dictionary will prove a useful work of reference; and it may claim to give in reasonable compass a mass of information respecting many religious schools knowledge of which could previously only be acquired from amid a host of literature. The articles are written with great fairness, and in many cases display careful scholarly work."—ATHENÆUM.

"A very comprehensive and bold undertaking, and is certainly executed with a sufficient amount of ability and knowledge to entitle the book to rank very high in point of utility."—GUARDIAN.

"That this is a work of some learning and research is a fact which soon becomes obvious to the reader."—SPECTATOR.

"A whole library is condensed into this admirable volume. All authorities are named, and an invaluable index is supplied."—NOTES AND QUERIES.

"We have tested it rigidly, and in almost every instance we have been satisfied with the account given under the name of sects, heresy, or ecclesiastical party."—JOHN BULL.

"After all deductions, it is the fullest and most trustworthy book of the kind that we possess. The quantity of information it presents in a convenient and accessible form is enormous, and having once appeared, it becomes indispensable to the theological student."—CHURCH TIMES.

"It has considerable value as a copious work of reference, more especially since a list of authorities is in most cases supplied."—EXAMINER.

The Doctrine of the Church of England,

as stated in Ecclesiastical Documents set forth by Authority of Church and State, in the Reformation Period between 1536 and 1662. Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology," the "Annotated Book of Common Prayer," &c. &c. 8vo. 7*s.* 6*d.*

The Orthodox Doctrine of the Church

of England explained in a Commentary on the Thirty-Nine Articles. By the Rev. T. I. BALL. With an Introduction by the Rev. W. J. E. BENNETT, M.A., Vicar of Frome-Selwood. Crown 8vo. 7*s.* 6*d.*

Thirty-two Years of the Church of England, 1842-1875: The Charges of Archdeacon SINCLAIR. Edited by WILLIAM SINCLAIR, M.A., Prebendary of Chichester, Rector of Pulborough, late Vicar of S. George's, Leeds. With a Preface by ARCHIBALD CAMPBELL TAIT, D.D., Archbishop of Canterbury, and a Historical Introduction by ROBERT CHARLES JENKINS, M.A., Hon. Canon of Canterbury, Rector and Vicar of Lyminge. 8vo. 12*s.* 6*d.*

The Principal Ecclesiastical Judgments delivered in the Court of Arches, 1867-1875. By the Right Hon. Sir ROBERT PHILLIMORE, D.C.L. 8vo. 12*s.*

The Holy Angels: Their Nature and Employments, as recorded in the Word of God. Small 8vo. 6*s.*

Dogmatic Faith: an Inquiry into the Relation subsisting between Revelation and Dogma. Being the Bampton Lectures for 1867. By EDWARD GARBETT, M.A., Incumbent of Christ Church, Surbiton. New Edition. Crown 8vo. 5*s.*

Prophecies and the Prophetic Spirit in the Christian Era: an Historical Essay. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Translated, with Introduction, Notes, and Appendices, by the Rev. ALFRED PLUMMER, M.A., Master of University College, Durham, late Fellow of Trinity College, Oxford. 8vo. 10*s.* 6*d.*

Lectures on the Reunion of the Churches. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Authorized Translation, with Preface by HENRY NUTCOMBE OXENHAM, M.A., late Scholar of Balliol College, Oxford. Crown 8vo. 5*s.*

Apostolical Succession in the Church

of England. By the Rev. ARTHUR W. HADDAN, B.D., late Rector of Barton-on-the-Heath. 8vo. 12*s.*

"Thoroughly well written, clear and forcible in style, and fair in tone. It cannot but render valuable service in placing the claims of the Church in their true light before the English public."—GUARDIAN.

"Among the many standard theological works devoted to this important subject Mr. Haddan's will hold a high place."—STANDARD.

"We should be glad to see the volume widely circulated and generally read."—JOHN BULL.

"A weighty and valuable treatise, and we hope that the study of its sound and well-reasoned pages will do much to fix the importance, and the full meaning of the doctrine in question, in the minds of Church people. . . . We hope that our extracts will lead our readers to study Mr. Haddan for themselves."—LITERARY CHURCHMAN.

"This is not only a very able and carefully written treatise upon the doctrine of Apostolical Succession, but it is also a calm yet noble vindication of the validity of the Anglican Orders: it well sustains the brilliant reputation which Mr. Haddan left behind him at Oxford, and it supplements his other profound historical researches in ecclesiastical matters. This book will remain for a long time the classic work upon English Orders."—CHURCH REVIEW.

"A very temperate, but a very well reasoned book."—WESTMINSTER REVIEW.

The Civil Power in its Relations to the

Church; considered with Special Reference to the Court of Final Ecclesiastical Appeal in England. By the Rev. JAMES WAYLAND JOYCE, M.A., Prebendary of Hereford, and Examining Chaplain to the Bishop of Hereford. 8vo. 10*s.* 6*d.*

Defence of the English Ordinal, with

some Observations upon Spiritual Jurisdiction and the Power of the Keys. By the Rev. W. R. CHURTON, M.A., Fellow of King's College, Cambridge, and Honorary Canon of Rochester Cathedral. 8vo. 3*s.*

The Religion, Discipline, and Rites of

the Church of England. Written at the Instance of Edward Hyde, Earl of Clarendon. By JOHN COSIN, sometime Bishop of Durham. Now first published in English. By the Rev. FREDERICK MEYRICK, M.A. Small 8vo. 1*s.*

Eight Lectures on the Miracles; being

the Bampton Lectures for 1865. By J. B. MOZLEY, D.D., Regius Professor of Divinity, and Canon of Christ Church, Oxford. Third Edition. Crown 8vo. *7s. 6d.*

"There is great brightness and beauty in many of the images in which the author condenses the issues of his arguments. And many passages are marked by that peculiar kind of eloquence which comes with the force of close and vigorous thinking; passages which slime-like steal through their very temper, and which are instinct with a controlled energy, that melts away all ruggedness of language. There can be no question that, in the deeper qualities of a scientific theology, the book is thoroughly worthy of the highest reputation which had been gained by Mr. Mozley's previous writings."—CONTEMPORARY REVIEW.

"Mr. Mozley's Bampton Lectures are an example, and a very fine one, of a mode of theological writing which is characteristic of the Church of England, and almost peculiar to it. The distinguishing features, a combination of intense seriousness with a self-restrained, severe calmness, and of very vigorous and wide-ranging reasoning on the realities of the case. . . . . Mr. Mozley's book belongs to that class of writings of which Butler may be taken as the type. It is strong, genuine argument about difficult matters, fairly facing what is difficult, fairly trying to grapple, not with what appears the gist and strong point of a question, but with what really and at bottom is the knot of it."—TIMES.

The Happiness of the Blessed con-

sidered as to the Particulars of their State: their Recognition of each other in that State: and its Differences of Degrees. To which are added Musings on the Church and her Services. By RICHARD MANT, D.D., sometime Lord Bishop of Down and Connor. New Edition. Small 8vo. *3s. 6d.*

"A welcome republication of a treatise once highly valued, and which can never lose its value. Many of our readers already know the fulness and discrimination with which the author treats his subject, which must be one of the most delightful topics of meditation to all whose hearts are where the only true treasure is, and particularly to those who are entering upon the evening of life."—CHURCH REVIEW.

"The value of this book needs not to be referred to, its standard character having been for many years past established. The edition in which it reappears has evidently been carefully prepared, and will be the means of making it more generally known."—BELL'S MESSENGER.

"All recognise the authority of the command to set the affections on things above, and such works as the one now before us will be found helpful towards this good end. We are, therefore, sincerely glad that Messrs. Rivington have brought out a new edition of Bishop Mant's valuable treatise."—RECORD.

"This beautiful and devotional treatise, which it is impossible to read without feeling a more deepened interest in the eternal blessedness which awaits the true servants of our God, concludes very appropriately with 'Musings on the Church and her Services,' which we cordially recommend to our readers."—ROCK.

Out of the Body. A Scriptural Inquiry.

By the Rev. JAMES S. POLLOCK, M.A., Incumbent of S. Alban's, Birmingham. Crown 8vo. 5*s*.

CONTENTS.

Introduction—Scope of the Inquiry—The Presentiment—The Anticipation—The Departure—The Life of the Body—The Life of the Spirit—Dream-Life—The Spirit-World—Spirit-Groups—Helping one another—Limits of Communication—Spiritual Manifestations.

"*We have read this book with interest. . . We esteem the honesty with which it is evidently written, and we admire the courage which the author has shown in searching the Bible for evidences as to the destination of departed spirits, and in accepting such evidences as he has found.*"—BIRMINGHAM MORNING NEWS.

"*The writer discusses with considerable ability, and in a devout and reverent frame of mind.*"—SPIRITUAL MAGAZINE.

"*This is a curious, thoughtful, and interesting little book, in which the author endeavours to ascertain and to define the relations of living men as regards their communication with the spirits of those whom we call dead, as authorised by the words and teaching of Holy Scripture. . . . Will be very welcome to a host of readers on either side of the disputed ground, and cannot fail to be of lasting interest and profit to all candid students.*"—STANDARD.

The Origin and Development of Religious Belief.

By the Rev. S. BARING-GOULD, M.A., Author of "Curious Myths of the Middle Ages," &c. New Edition. Two Parts. Crown 8vo. 6*s*. each. Sold separately.

Part I. MONOTHEISM and POLYTHEISM.
Part II. CHRISTIANITY.

"*The ability which Mr. Baring-Gould displays in the treatment of a topic which branches out in so many directions, and requires such precise handling, is apparent. His pages abound with the results of large reading and calm reflection. The man of culture, thought, philosophic cast, is mirrored in the entire argument. The book is sound and healthy in tone. It excites the reader's interest, and brightens the path of inquiry opened to his view. The language, too, is appropriate, neat, lucid, often happy, sometimes wonderfully terse and vigorous.*"—ATHENÆUM.

"*Mr. Baring-Gould has undertaken a great and ambitious work. And no one can deny that he possesses some eminent qualifications for this great work. He has a wealth of erudition of the most varied description, especially in those particular regions of mediæval legend and Teutonic mythology which are certain to make large contributions to the purpose he has in hand. It is a contribution to religious thought of very high value.*"—GUARDIAN.

"*Mr. Baring-Gould's work, from the importance of its subject and the lucid force of its expositions, as well as from the closeness of argument and copiousness of illustration with which its comprehensive views are treated, is entitled to attentive study, and will repay the reader by amusement and instruction.*"—MORNING POST.

"*Our space warns us that we are attempting in vain to compress into a few columns the contents of four hundred pages of a work which has had few equals for brilliancy, learning, and point in this department of literature. We therefore conclude by recommending the volume itself to all students of mind and theology.*"—CHURCH TIMES.

Our Mother Church: being Simple Talk

on High Topics. By ANNE MERCIER. New Edition. Small 8vo. 3*s.* 6*d.*

"We have rarely come across a book dealing with an old subject in a healthier and, as far as may be, more original manner, while yet thoroughly practical. It is intended for and admirably adapted to the use of girls. Thoroughly reverent in its tone, and bearing in every page marks of learned research, it is yet easy of comprehension, and explains ecclesiastical terms with the accuracy of a lexicon without the accompanying dulness. It is to be hoped that the book will attain to the large circulation it justly merits."—JOHN BULL.

"We have never seen a book for girls of its class which commends itself to us more particularly. The author, who is the wife of an earnest parish priest of the Anglican school, near London, calls her work 'simple talk on great subjects,' and calls it by a name that describes it almost as completely as we could do in a longer notice than we can spare the volume. Here are the headings of the chapters:—'The Primitive Church,' 'Primitive Places and Modes of Worship,' 'The Early English Church,' 'The Monastic Orders,' 'The Friars,' 'A Review of Church History,' 'The Prayer Book,' (four chapters), 'Symbolism,' 'Church Architecture,' 'Windows and Bells,' 'Church Music,' 'Church Work.' No one can fail to comprehend the beautifully simple, devout, and appropriate language in which Mrs. Mercier embodies what she has to say; and for the facts with which she deals she has taken good care to have their accuracy assured."—STANDARD.

"The plan of this pleasant-looking book is excellent It is a kind of Mrs. Markham on the Church of England, written especially for girls, and we shall not be surprised to find it become a favourite in schools. It is really a conversational hand-book to the English Church's history, doctrine, and ritual, compiled by a very diligent reader from some of the best modern Anglican sources."—ENGLISH CHURCHMAN.

A Selection from the Spiritual Letters

of S. Francis de Sales, Bishop and Prince of Geneva. Translated by the Author of "Life of S. Francis de Sales," "A Dominican Artist," &c. &c. Crown 8vo. 6*s.*

"It is a collection of epistolary correspondence of rare interest and excellence. With those who have read the Life, there cannot but have been a strong desire to know more of so beautiful a character."—CHURCH HERALD.

"A few months back we had the pleasure of welcoming the Life of S. Francis de Sales. Here is the promised sequel:—the 'Selection from his Spiritual Letters' then announced:—and a great boon it will be to many. The Letters are addressed to people of all sorts:—to men and to women:—to laity and to ecclesiastics, to people living in the world, or at court, and to the inmates of Religious Houses. We hope that with our readers it may be totally needless to urge such a volume on their notice."—LITERARY CHURCHMAN.

Also a Cheap Edition, forming a Volume of the "Library of Spiritual Works for English Catholics." 32mo., cloth limp, 6*d.*; cloth extra, 1*s.* [See page 17.]

Spiritual Letters to Men. By Archbishop Fénelon.

By the Author of "Life of Fénelon," "Life of S. Francis de Sales," &c., &c. Crown 8vo. 6s.

"Clergy and laity alike will welcome this volume. Fénelon's religious counsels have always seemed to us to present the most remarkable combination of high principle and practical common-sense, and now in this English dress it is really wonderful how little of the aroma of their original expression has evaporated. Elder clergy will delight in comparing their own experiences with Fénelon's ways of treating the several classes of cases here taken in hand. To younger clergy it will be quite a series of specimen examples how to deal with that which is daily becoming a larger and larger department of the practical work of any really efficient clergyman, and laymen will find it so straightforward and intelligible, so utterly free from technicality, and so entirely sympathetic with a layman's position, that we hope it will be largely bought and read among them. A more useful work has rarely been done than giving these letters to English readers."—Church Quarterly Review.

"This volume should take a place amongst the most precious of the Christian classics."—Nonconformist.

"One of those renderings which by faithfulness to their original, and the idiomatic beauty of their style, are real works of art in their way. It is not too much to say that these Letters read as if they had been first written in English, and that by some master-hand. . . . Of the whole book it would be difficult to speak too highly."—Literary Churchman.

"Those who have the 'Life of Fénelon' by this author will not omit to add his 'Spiritual Letters.' They are unique for their delicacy and tenderness of sentiment, their subtle analysis of character, and deep insight into the human heart."—Church Eclectic (New York).

Spiritual Letters to Women. By Archbishop Fénelon.

By the Author of "Life of Fénelon," "Life of S. Francis de Sales," &c., &c. Crown 8vo. 6s.

"As for the 'Spiritual Letters,' they cannot be read too often, and each time we take them up we see new beauties in them. The time to read them is in the early morning, when they seem to breathe the very atmosphere of heaven, and have all the fragrance of fresh spiritual thought about them, as the flowers carry on their bosom the early dew. A stillness of devotion and wrapt contemplation of God and of heavenly things characterizes every page."—Irish Ecclesiastical Gazette.

"Writing such as this will do more to commend religion than all the vain dogmatic thunder in which so many of its professors indulge; whilst the sweet and tender piety which runs through every page will impress the reader with the highest conceivable respect for the character of the author."—Morning Advertiser.

"This is an exceedingly well-got-up edition, admirably translated, of Fénelon's celebrated 'Spiritual Letters.' The translation is by the author of the valuable Lives of Fénelon and Bossuet, and forms a very suitable companion to the previous work. Of the Letters themselves, there is no need to speak. The judgment to be formed of them depends so much on the point of view from which they are regarded; but any one will be ready to admit the beauty of their thoughts, the grace of their tone, and the nobility of their sentiments."—Examiner.

The Thirty-nine Articles of the Church of England explained in a Series of Lectures. By the Rev. R. W. JELF, D.D., late Canon of Christ Church, Oxford, and sometime Principal of King's College, London. Edited by the Rev. J. R. KING, M.A., Vicar of St. Peter's-in-the-East, Oxford, and formerly Fellow and Tutor of Merton College. 8vo. 15*s*.

St. John Chrysostom's Liturgy. Translated by H. C. ROMANOFF, Author of "Sketches of the Rites and Customs of the Greco-Russian Church," &c. With Illustrations. Square crown 8vo. 4*s*. 6*d*.

Letters from Rome on the Council. By QUIRINUS. Reprinted from the "Allgemeine Zeitung." Authorized Translation. Crown 8vo. 12*s*.

The Pope and the Council. By JANUS. Authorized Translation from the German. Fourth Edition. Crown 8vo. 7*s*. 6*d*.

6. Sermons.

Some Elements of Religion. Lent Lectures. By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Second Edition. Crown 8vo. 5*s*.

CONTENTS.

The Idea of Religion—God, the Object of Religion—The Subject of Religion, the Soul—The Obstacle to Religion, Sin—Prayer, the Characteristic action of Religion—The Mediator, the Guarantee of Religious Life.

The Divinity of our Lord and Saviour Jesus Christ. Being the Bampton Lectures for 1866. By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Seventh Edition. Crown 8vo. 5*s*.

Sermons Preached before the University of Oxford. By HENRY PARRY LIDDON, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Sixth Edition. Crown 8vo. 5*s*.

CONTENTS.

God and the Soul—The Law of Progress—The Honour of Humanity—The Freedom of the Spirit—Immortality—Humility and Action—The Conflict of Faith with undue Exaltation of Intellect—Lessons of the Holy Manger—The Divine Victim—The Risen Life—Our Lord's Ascension, the Church's Gain—Faith in a Holy Ghost—The Divine Indwelling a motive to Holiness.

The Life of Justification. A Series of

Lectures delivered in Substance at All Saints', Margaret Street. By the Rev. GEORGE BODY, B.A., Rector of Kirkby Misperton. Fourth Edition. Crown 8vo. 4*s.* 6*d.*

CONTENTS.

Justification the Want of Humility—Christ our Justification—Union with Christ the Condition of Justification—Conversion and Justification—The Life of Justification—The Progress and End of Justification.

"*On the whole we have rarely met with a more clear, intelligible and persuasive statement of the truth as regards the important topics on which the volume treats. Sermon II. in particular, will strike every one by its eloquence and beauty, but we scarcely like to specify it, lest in praising it we should seem to disparage the other portions of this admirable little work.*"—CHURCH TIMES.

"*These discourses show that their author's position is due to something more and higher than mere fluency, gesticulation, and flexibility of voice. He appears as having drunk deeply at the fountain of St. Augustine, and as understanding how to translate the burning words of that mighty genius into the current language of to-day.*"—UNION REVIEW.

"*There is real power in these sermons:—power, real power, and plenty of it. . . . There is such a moral veraciousness about him, such a profound and over-mastering belief that Christ has proved a bonâ-fide cure for unholiness, and such an intensity of eagerness to lead others to seek and profit by that means of attaining the true sanctity which alone can enter Heaven—that we wonder not at the crowds which hang upon his preaching, nor at the success of his fervid appeals to the human conscience. If any one doubts our verdict, let him buy this volume. No one will regret its perusal.*"—LITERARY CHURCHMAN.

The Life of Temptation. A Course of

Lectures delivered in Substance at St. Peter's, Eaton Square; also at All Saints', Margaret Street. By the Rev. GEORGE BODY, B.A., Rector of Kirkby Misperton. Fourth Edition. Crown 8vo. 4*s.* 6*d.*

CONTENTS.

The Leading into Temptation—The Rationale of Temptation—Why we are Tempted—Safety in Temptation—With Jesus in Temptation—The End of Temptation.

"*Regeneration and conversion seem here to occupy their proper places in the Christian economy, and the general subject of temptation is worked out with considerable ability.*"—CHURCH TIMES.

"*This is another volume of simple, earnest, soul-stirring words, dealing with the mysteries of Christian experience.*"—LONDON QUARTERLY REVIEW.

"*A collection of sermons, pious, earnest, and eloquent.*"—ENGLISH CHURCHMAN.

Sermons on the Epistles and Gospels

for the Sundays and Holy Days throughout the Year. By the Rev. ISAAC WILLIAMS, B.D., Author of a "Devotional Commentary on the Gospel Narrative." New Edition. 2 Vols. Crown 8vo. 5*s*. each. Sold separately.

CONTENTS OF VOL. I.

The King of Salem—The Scriptures bearing Witness—The Church bearing Witness—The Spirit bearing Witness—The Adoption of Sons—Love strong as Death—The Love which passeth Knowledge—Of such is the Kingdom of Heaven—The Spirit of Adoption—The Old and the New Man—The Day Star in the Heart—Obedience the best Sacrifice—The Meekness and Gentleness of Christ—The Faith that overcometh the World—Our Refuge in Public Troubles—Light and Safety in Love—The Great Manifestation—Perseverance found in Humility—Bringing forth Fruit with Patience—The most excellent Gift—The Call to Repentance—The accepted Time—Perseverance in Prayer—The Unclean Spirit returning—The Penitent refreshed—Our Life in the Knowledge of God—The Mind of Christ—The Triumph of the Cross—The Man of Sorrows—The Great Sacrifice—The Memorial of the Great Sacrifice—The Fulfilment—Buried with Christ—The Power of Christ risen—Walking in Newness of Life—Belief in the Resurrection of Christ—The Faith that overcometh the World—Following the Lamb of God—A little while—The Giver of all Good—Requisites of effectual Prayer—Ascending with Christ—The Days of Expectation—They shall walk with Me in White—The Holy Spirit and Baptism—Let all Things be done in order.

CONTENTS OF VOL. II.

The Door opened in Heaven—Love the mark of God's Children—The Gospel a Feast of Love—The Lost Sheep—Mercy the best preparation for Judgment—The peaceable ordering of the World—Brotherly Love and the Life in Christ—The Bread which God giveth—By their Fruits ye shall know them—Looking forward, or Divine Covetousness—The Day of Visitation—The Prayer of the Penitent—Weakness of Faith—Love the fulfilling of the Law—Thankfulness the Life of the Regenerate—My Beloved is Mine and I am His—The Knowledge which is Life Eternal—The Sabbath of Christ found in Meekness—Christ is on the Right Hand of God—The Forgiveness of Sins—Love and Joy in the Spirit—The Warfare and the Armour of Saints—The Love of Christians—The Earthly and Heavenly Citizenship—Mutual Intercessions—Gleanings after Harvest—Bringing unto Christ—Slowness in believing—Grace not given in Vain—The Refiner's Fire—The Lost Crown—Faith in the Incarnation—Value of an Inspired Gospel—The severe and social Virtues—Go and do thou likewise—Joy at hearing the Bridegroom's Voice—The Strength of God in Man's Weakness—Hidden with Christ in God—Do good, hoping for nothing again—The good exchange—War in Heaven—Healing and Peace—The Sacrament of Union—They which shall be accounted Worthy.

Parochial and Plain Sermons. By John Henry Newman, B.D., formerly Vicar of St. Mary's, Oxford. Edited by the Rev. W. J. Copeland, B.D., Rector of Farnham, Essex. New Edition. 8 Vols. Crown 8vo. 5*s.* each. Sold separately.

CONTENTS OF VOL. I.

Holiness necessary for Future Blessedness—The Immortality of the Soul—Knowledge of God's Will without Obedience—Secret Truths—Self-denial the Test of Religious Earnestness—The Spiritual Mind—Sins of Ignorance and Weakness—God's Commandments not grievous—The Religious use of exalted Feelings—Profession without Practice—Profession without Hypocrisy—Profession without Ostentation—Promising without Doing—Religious Emotion—Religious Faith Rational—The Christian Mysteries—The Self-wise Inquirer—Obedience the Remedy for Religious Perplexity—Times of Private Prayer—Forms of Private Prayer—The Resurrection of the Body—Witnesses of the Resurrection—Christian Reverence—The Religion of the Day—Scripture a Record of Human Sorrow—Christian Manhood.

CONTENTS OF VOL. II.

The World's Benefactors—Faith without Sight—The Incarnation—Martyrdom—Love of Relations and Friends—The Mind of Little Children—Ceremonies of the Church—The Glory of the Christian Church—His Conversion viewed in Reference to His Office—Secrecy and Suddenness of Divine Visitations—Divine Decrees—The Reverence due to Her—Christ, a Quickening Spirit—Saving Knowledge—Self-contemplation—Religious Cowardice—The Gospel Witnesses—Mysteries in Religion—The Indwelling Spirit—The Kingdom of the Saints—The Gospel, a Trust committed to us—Tolerance of Religious Error—Rebuking Sin—The Christian Ministry—Human Responsibility—Guilelessness—The Danger of Riches—The Powers of Nature—The Danger of Accomplishments—Christian Zeal—Use of Saints' Days.

CONTENTS OF VOL. III.

Abraham and Lot—Wilfulness of Israel in rejecting Samuel—Saul—Early years of David—Jeroboam—Faith and Obedience—Christian Repentance—Contracted Views in Religion—A particular Providence as revealed in the Gospel—Tears of Christ at the Grave of Lazarus—Bodily Suffering—The Humiliation of the Eternal Son—Jewish Zeal a Pattern to Christians—Submission to Church Authority—Contest between Truth and Falsehood in the Church—The Church Visible and Invisible—The Visible Church an Encouragement to Faith—The Gift of the Spirit—Regenerating Baptism—Infant Baptism—The Daily Service—The Good Part of Mary—Religious Worship a Remedy for Excitements—Intercession—The Intermediate State.

CONTENTS OF VOL. IV.

The Strictness of the Law of Christ—Obedience without Love, as instanced in the Character of Balaam—Moral Consequences of Single Sins—Acceptance of Religious Privileges compulsory—Reliance on Religious Observances—The Individuality of the Soul—Chastisement amid Mercy—Peace and Joy amid Chastisement—The State of Grace—The Visible Church for the sake of the Elect—The Communion of Saints—The Church a

NEWMAN'S PAROCHIAL AND PLAIN SERMONS—*Continued.*

Home for the Lonely—The Invisible World—The Greatness and Littleness of Human Life—Moral Effects of Communion with God—Christ Hidden from the World—Christ Manifested in Remembrance—The Gainsaying of Korah—The Mysteriousness of our Present Being—The Ventures of Faith—Faith and Love—Watching—Keeping Fast and Festival.

CONTENTS OF VOL V.

Worship, a Preparation for Christ's Coming—Reverence, a Belief in God's Presence—Unreal Words—Shrinking from Christ's Coming—Equanimity—Remembrance of past Mercies—The Mystery of Godliness—The State of Innocence—Christian Sympathy—Righteousness not of us, but in us—The Law of the Spirit—The New Works of the Gospel—The State of Salvation—Transgressions and Infirmities—Sins of Infirmity—Sincerity and Hypocrisy—The Testimony of Conscience—Many called, few chosen—Present Blessings—Endurance, the Christian's portion—Affliction a School of Comfort—The thought of God, the stay of the Soul—Love the one thing needful—The Power of the Will.

CONTENTS OF VOL. VI.

Fasting, a Source of Trial—Life, the Season of Repentance—Apostolic Abstinence, a Pattern for Christians—Christ's Privations, a Meditation for Christians—Christ the Son of God made Man—The Incarnate Son, a Sufferer and Sacrifice—The Cross of Christ the Measure of the World—Difficulty of realizing Sacred Privileges—The Gospel Sign addressed to Faith—The Spiritual Presence of Christ in the Church—The Eucharistic Presence—Faith the Title for Justification—Judaism of the present day—The Fellowship of the Apostles—Rising with Christ—Warfare the Condition of Victory—Waiting for Christ—Subjection of the Reason and Feelings to the Revealed Word—The Gospel Palaces—The Visible Temple—Offerings for the Sanctuary—The Weapons of Saints—Faith without Demonstration—The Mystery of the Holy Trinity—Peace in Believing.

CONTENTS OF VOL. VII.

The Lapse of Time—Religion, a Weariness to the Natural Man—The World our Enemy—The Praise of Men—Temporal Advantages—The Season of Epiphany—The Duty of Self-denial—The Yoke of Christ—Moses the Type of Christ—The Crucifixion—Attendance on Holy Communion—The Gospel Feast—Love of Religion, a new Nature—Religion pleasant to the Religious—Mental Prayer—Infant Baptism—The Unity of the Church—Steadfastness in the Old Paths.

CONTENTS OF VOL. VIII.

Reverence in Worship—Divine Calls—The Trial of Saul—The Call of David—Curiosity a Temptation to Sin—Miracles no remedy for Unbelief—Josiah, a Pattern for the Ignorant—Inward Witness to the Truth of the Gospel—Jeremiah, a Lesson for the Disappointed—Endurance of the World's Censure—Doing Glory to God in Pursuits of the World—Vanity of Human Glory—Truth hidden when not sought after—Obedience to God the Way to Faith in Christ—Sudden Conversions—The Shepherd of our Souls—Religious Joy—Ignorance of Evil.

Lectures on the Doctrine of Justification.

By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

Faith considered as the Instrument of Justification—Love considered as the Formal Cause of Justification—Primary Sense of the term Justification—Secondary Senses of the term Justification—Misuse of the term Just or Righteous—On the Gift of Righteousness—The Characteristics of the Gift of Righteousness Righteousness viewed as a Gift and as a Quality—Righteousness the Fruit of our Lord's Resurrection The Office of Justifying Faith—The Nature of Justifying Faith—Faith viewed relatively to Rites and Works—On preaching the Gospel—Appendix.

Sermons Bearing upon Subjects of the Day.

By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. Edited by the Rev. W. J. COPELAND, B.D., Rector of Farnham, Essex. New Edition. Crown 8vo. 5s.

CONTENTS.

The Work of the Christian—Saintliness not forfeited by the Penitent—Our Lord's Last Supper and His First—Dangers to the Penitent—The Three Offices of Christ—Faith and Experience—Faith and the World—The Church and the World—Indulgence in Religious Privileges—Connection between Personal and Public Improvement—Christian Nobleness—Joshua, a Type of Christ and His Followers—Elisha, a Type of Christ and His Followers—The Christian Church a continuation of the Jewish—The Principle of continuity between the Jewish and Christian Churches—The Christian Church an Imperial Power—Sanctity the Token of the Christian Empire—Condition of the Members of the Christian Empire—The Apostolical Christian—Wisdom and Innocence—Invisible Presence of Christ—Outward and Inward Notes of the Church—Grounds for Steadfastness in our Religious Profession—Elijah the Prophet of the Latter Days—Feasting in Captivity—The Parting of Friends.

Fifteen Sermons preached before the University of Oxford, between A.D. 1826 and 1843.

By JOHN HENRY NEWMAN, B.D., sometime Fellow of Oriel College, Oxford. New Edition. Crown 8vo. 5s.

CONTENTS.

The Philosophical Temper first enjoined by the Gospel—The Influence of Natural and Revealed Religion respectively—Evangelical Sanctity the Perfection of Natural Virtue—The Usurpations of Reason—Personal Influence, the means of Propagating the Truth—Our Justice, as a Principle of Divine Governance—Contest between Faith and Light—Human Responsibility, as Independent of Circumstances—Wilfulness the Sin of Saul—Faith and Reason, contrasted as Habits of Mind—The Nature of Faith in Relation to Reason—Love the Safeguard of Faith against Superstition—Implicit and Explicit Reason Wisdom, as contrasted with Faith and with Bigotry—The Theory of Developments in Religious Doctrine.

Sermons preached before the University of Oxford, and on various occasions. By J. B. Mozley, D.D., Regius Professor of Divinity, Oxford, and Canon of Christ Church. Third Edition. Crown 8vo. *7s. 6d.*

CONTENTS.

The Roman Council—The Pharisees—Eternal Life—The Reversal of Human Judgment—War—Nature—The Work of the Spirit on the Natural Man—The Atonement—Our Duty to Equals—The Peaceful Temper—The Strength of Wishes—The unspoken Judgment of Mankind—The true test of Spiritual Birth—Ascension Day—Gratitude—The Principle of Emulation—Religion the First Choice—The Influence of Dogmatic Teaching on Education.

"*There are sermons in it which, for penetrating insight into the mysteries and anomalies of human character, its power of holding together strange opposites, its capacity for combination, for disguise, and unconscious transformation, are as wonderful, it may almost be said as terrible, in their revelations and suggestions as are to be found anywhere. There are four sermons, one on the 'Pharisees,' one on 'Eternal Life,' one on the 'Reversal of Human Judgment,' the fourth on the 'Unspoken Judgment of Mankind,' which must almost make an epoch in the thought and history of any one who reads them and really takes in what they say. There is in them a kind of Shakspearian mixture of subtlety of remark with boldness and directness of phrase, and with a grave, pathetic irony, which is not often characteristic of such compositions.*"—TIMES.

"*These are unusually remarkable sermons. They are addressed to educated, reflective, and, in some cases, philosophical readers, and they exhibit, by turns or in combination, high philosophical power, a piercing appreciation of human motives, vivid conceptions, and a great power of clothing those conceptions in the language of trenchant aphorism, or lofty, earnest poetry.*"—GUARDIAN.

"*A new gleam of religious genius. . . . Keen simplicity and reality in the way of putting things is characteristic of these sermons of Dr. Mozley's, but not less characteristic of them—and this is what shows that the Christian faith has in him appealed to a certain original faculty of the kind which we call 'genius'—is the instinctive sympathy which he seems to have with the subtler shades of Christ's teaching, so as to make it suddenly seem new to us, as well as more wonderful than ever.*"—SPECTATOR.

"*The volume possesses intrinsic merits so remarkable as to be almost unique. . . . There is scarcely a sermon in it which does not possess eloquence, in a very true sense, of a high order. But it is the eloquence not so much of language as of thought. It is the eloquence of concentration, of vigorous grasp, of delicate irony, of deep but subdued pathos, of subtle delicacy of touch, of broad strong sense; it impresses the mind rather than strikes the ear. We cannot help feeling, as we read, not only that the preacher means what he says, but that he has taken pains to think out his meaning, and has applied to the process the whole energy and resources of no common intellect.*"—SATURDAY REVIEW.

Sermons Preached in the Temporary

Chapel of Keble College, Oxford, 1870—1876. Crown 8vo. 6*s*.

CONTENTS.

The Service of God the Principle of Daily Life—The Costliness of Acceptable Offerings—The Hearing of Sermons—The Missionary Character of all Christian Lives—The Revelation of the Son as well in Nature as in the Incarnation—The New Chapel—The Secret of Spiritual Strength—The Preparation of Lent—The Spirit of the Daily Services: I. The Spiritual Sacrifice of the Universal Priesthood. II. Offering to God of His Own—The Life of Love The Resurrection—Redeeming the Time—The Devotional Study of Holy Scripture—Conversion—Conversation—Enthusiasm—Growth in the Knowledge of God—The Imitation of Christ—Manliness—Truth—Saints' Days—Eternity—Life.

"*There is a healthy, manly, and moderate tone in the sermons, which may well allay any anxiety with regard to the character of the teaching at Keble. Although this volume was primarily intended for members and friends of the College, it may be read with profit by any one, and more especially by young men, to whom it will show that the spiritual life does not demand the close air and tender nursing of a conservatory, and is perfectly compatible with the open-air, work-a-day life, which the large majority of mankind must of necessity lead.*"—CHURCH BELLS.

"*If ever young men require spiritual strength, it is when they are first set as undergraduates to battle with the temptations which a University offers. The pulpit-teaching of Keble College has been adapted, with great skill and earnestness, to meet that want, and the result is a volume which no young man, be he cleric or layman, can peruse without being roused and stirred in heart and conscience. . . . We would notice especially the noble sermon on 'The Secret of Spiritual Strength' as deserving an attentive perusal. The volume is a valuable one.*"—CHURCH QUARTERLY REVIEW.

Farewell Counsels of a Pastor to his

Flock, on Topics of the Day. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Third Edition. Small 8vo. 4*s*.

CONTENTS.

Absolution—Ritualism—The Doctrine of the Eucharist—The Atonement—The Stability of an Orthodox Faith—The Stability of Personal Religion—On Preaching Christ Crucified—The Responsibility of Hearers.

Warnings of the Holy Week, &c. Being

a Course of Parochial Lectures for the Week before Easter and the Easter Festivals. By the Rev. W. ADAMS, M.A., Author of "Sacred Allegories," &c. Seventh Edition. Small 8vo. 4*s*. 6*d*.

CONTENTS.

The Warning given at Bethany—The Warning of the Day of Excitement—The Warning of the Day of Chastisement—The Warning of the Fig Tree—The Warning of Judas—The Warning of Pilate—The Warning of the Day of Rest—The Signs of Our Lord's Presence—The Remedy for Anxious Thoughts—Comfort under Despondency.

The Catholic Sacrifice. Sermons Preached

at All Saints, Margaret Street. By the Rev. BERDMORE COMPTON, M.A., Vicar of All Saints, Margaret Street. Crown 8vo. 5*s*.

CONTENTS.

The Eucharistic Life—The Sacrifice of Sweet Savour—The Pure Offering—The Catholic Oblation—The Sacrificial Feast—The Preparation for the Eucharist—The Introductory Office—The Canon—Degrees of Apprehension—The Fascination of Christ Crucified—The Shewbread—Consecration of Worship and Work—Water, Blood, Wine—The Blood of Sprinkling—The Mystery of Sacraments—The Oblation of Gethsemane—Offertory and Tribute Money.

The Sayings of the Great Forty Days,

between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In Five Discourses. With an Examination of Dr. Newman's Theory of Development. By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. Fifth Edition. Crown 8vo. 5*s*.

Plain Sermons, preached at Brighstone.

By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. Third Edition. Crown 8vo. 5*s*.

CONTENTS.

Except a Man be Born again—The Lord with the Doctors—The Draw-Net—I will lay me down in Peace—Ye have not so learned Christ—Trinity Sunday—My Flesh is Meat indeed—The Corn of Wheat dying and multiplied—The Seed Corn springing to new Life—I am the Way, the Truth, and the Life—The Ruler of the Sea—Stewards of the Mysteries of God—Ephphatha—The Widow of Nain—Josiah's Discovery of the Law—The Invisible World: Angels—Prayers, especially Daily Prayers—They all with one consent began to make excuse—Ascension Day—The Comforter—The Tokens of the Spirit—Elijah's Warning, Fathers and Children—Thou shalt see them no more for ever—Baskets full of Fragments—Harvest—The Marriage Supper of the Lamb—The Last Judgment.

Sermons preached at Winchester College.

By GEORGE MOBERLY, D.C.L., Bishop of Salisbury. 2 Vols. Small 8vo. 6*s*. 6*d*. each. Sold separately.

Sermons. By Henry Melvill, B.D., late

Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. 2 Vols. Crown 8vo. 5*s*. each. Sold separately.

CONTENTS OF VOL. I.

The First Prophecy—Christ the Minister of the Church—The Impossibility of Creature-Merit—The Humiliation of the Man Christ Jesus—The Doctrine of the Resurrection viewed in connection with that of the Soul's Immortality—The Power of Wickedness and Righteousness to reproduce themselves—The Power of Religion to strengthen the Human Intellect—The Provision made by God for the Poor—St. Paul, a Tent-Maker—The Advantages of a state of Expectation—Truth as it is in Jesus—The Difficulties of Scripture.

CONTENTS OF VOL. II.

Jacob's Vision and Vow—The continued Agency of the Father and the Son—The Resurrection of Dry Bones—Protestantism and Popery—Christianity a Sword—The Death of Moses—The Ascension of Christ—The Spirit upon the Waters—The Proportion of Grace to Trial—Pleading before the Mountains—Heaven—God's Way in the Sanctuary.

"*Every one who can remember the days when Canon Melvill was the preacher of the day, will be glad to see these four-and-twenty of his sermons so nicely reproduced. His Sermons were all the result of real study and genuine reading, with far more theology in them than those of many who make much more profession of theology. There are sermons here which we can personally remember; it has been a pleasure to us to be reminded of them, and we are glad to see them brought before the present generation. We hope that they may be studied, for they deserve it thoroughly.*"—Literary Churchman.

"*The Sermons of Canon Melvill, now republished in two handy volumes, need only to be mentioned to be sure of a hearty welcome. Sound learning, well-weighed words, calm and keen logic, and solemn devoutness, mark the whole series of masterly discourses, which embrace some of the chief doctrines of the Church, and set them forth in clear and Scriptural strength.*"—Standard.

"*It would be easy to quote portions of exceeding beauty and power. It was not, however, the charm of style, nor wealth of words, both which Canon Melvill possessed in so great abundance, that he relied on to win souls; but the power and spirit of Him Who said, 'I if I be lifted up, will draw all men to Me.'*"—Record.

"*Messrs. Rivington have published very opportunely, at a time when Churchmen are thinking with satisfaction of the new blood infused into the Chapter of St. Paul's, Sermons by Henry Melvill, who in his day was as celebrated as a preacher as is Canon Liddon now. The sermons are not only couched in elegant language, but are replete with matter which the younger clergy would do well to study.*"—John Bull.

"*Few preachers have had more admirers than the Rev. Henry Melvill, and the new edition of his Sermons, in two volumes, will doubtless find plenty of purchasers. The Sermons abound in thought, and the thoughts are couched in English which is at once elegant in construction and easy to read.*"—Church Times.

. . . . "*As they are models of their particular style of oratory, they will be valuable helps to young preachers.*"—Union Review.

"*Henry Melvill's intellect was large, his imagination brilliant, his ardour intense, and his style strong, fervid, and picturesque. Often he seemed to glow with the inspiration of a prophet.*"—American Quarterly Church Review.

Sermons on Certain of the Less Prominent Facts and References in Sacred Story. By HENRY MELVILL, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. 2 Vols. Crown 8vo. 5*s.* each. Sold separately.

CONTENTS OF VOL. I.

The Faith of Joseph on his Death-bed—Angels as Remembrancers—The Burning of the Magical Books—The Parting Hymn—Cæsar's Household—The Sleepless Night—The Well of Bethlehem—The Thirst of Christ—The second Delivery of the Lord's Prayer—Peculiarities in the Miracle in the Coasts of Decapolis—The Latter Rain—The Lowly Errand—Nehemiah before Artaxerxes—Jabez.

CONTENTS OF VOL. II.

The Young Man in the Linen Cloth—The Fire on the Shore—The Finding the Guest-Chamber—The Spectre's Sermon a truism—Various Opinions—The Misrepresentations of Eve—Seeking, after Finding—The Bird's Nest—Angels our Guardians in trifles—The appearance of failure—Simon the Cyrenian—The power of the Eye—Pilate's Wife—Examination of Cain.

"*We are glad to see this new edition of what we have always considered to be Melvill's best sermons, because in them we have his best thoughts. . . . Many of these sermons are the strongest arguments yet adduced for internal evidence of the veracity of the Scriptural narratives.*"—STANDARD.

"*Polished, classical, and winning, these sermons bear the marks of literary labour. A study of them will aid the modern preacher to refine and polish his discourses, and to add to the vigour which is now the fashion, the graces of chastened eloquence and winning rhetoric.*"—ENGLISH CHURCHMAN.

"*The sermons of the lamented Melvill are too well known to require any commendation from us. We have here all the power of rhetoric, and the grace and beauty of style, for which the author has been distinguished, and which have contributed to render him a model to preachers, and given him a representative position in the history of the English pulpit.*"—WEEKLY REVIEW.

'*Unusually interesting . . . . No one can read these sermons without deriving instruction from them, without being compelled to acknowledge that new light has been cast for him on numerous passages of Scripture, which he must henceforth read with greater intelligence and greater interest than before.*"—EDINBURGH COURANT.

"*For skill in developing the significance of the less prominent facts of Holy Scripture' no one could compete with the late Canon Melvill, four volumes of whose discourses—two of them occupied entirely with his sermons on subjects of this class—are before us. His preaching was unique. He selected for the most part texts that are not frequently treated, and when he chose those of a more ordinary character, he generally presented them in a new light, and elicited from them some truth which would not have suggested itself to any other preacher. He was singularly ingenious in some of his conceptions, and wonderfully forcible and impressive in his mode of developing and applying them.*"—NONCONFORMIST.

"*The publishers of these well-known, almost classic sermons, have conferred a boon on all lovers of our pulpit literature by this beautiful, portable edition of some of the most brilliant and original discourses that have been delivered to this generation.*"—BRITISH QUARTERLY REVIEW.

Selection from the Sermons preached

during the Latter Years of his Life, in the Parish Church of Barnes, and in the Cathedral of St. Paul's. By HENRY MELVILL, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. 2 Vols. Crown 8vo. 5*s.* each. Sold separately.

CONTENTS OF VOL. I.

The Parity of the consequences of Adam's Transgression and Christ's Death—The Song of Simeon—The Days of Old—Omissions of Scripture—The Madman in Sport—Peace, Peace, when there is no Peace—A very lovely Song—This is that King Ahaz—Ariel—New Wine and Old Bottles—Demas—Michael and the Devil—The Folly of Excessive Labour—St. Paul at Philippi—Believing a Lie—The Prodigal Son—The Foolishness of Preaching—Knowledge and Sorrow—The Unjust Steward—The Man born blind.

CONTENTS OF VOL. II.

Rejoicing as in Spoil—Satan a Copyist—The binding the Tares into Bundles—Two walking together—Agreeing with the Adversary—God speaking to Moses—Hoping in Mercy—Faith as a Grain of Mustard Seed—Mary's Recompense—War in Heaven—Glory into Shame—The Last Judgment—Man like to Vanity—God so Loved the World—Saul—And what shall this Man do?—The Sickness and Death of Elisha—Abiding in our Callings—Trinity Sunday.

"*The main characteristics of Canon Melvill's sermons are these—they are not polemical; the* odium theologicum *is nowhere to be found in them, and nowhere is the spirit of true Christian charity and love absent from them. This will widen their usefulness, for they will on this account make a ready way amongst all sects and creeds of professing Christians. Again, these sermons are eminently practical and devotional in their tone and aim. The truths here proclaimed pierce the heart to its very core, so true is the preacher's aim, so vigorous is the force with which he shoots the convictions of his own heart into the hearts of his hearers.*"—STANDARD.

"*There are in the sermons before us all Melvill's wonted grace of diction, strength of reasoning, and aptness of illustration.*"—WEEKLY REVIEW.

"*Two other volumes of the late Canon Melvill's sermons contain forty discourses preached by him in his later years, and they are prefaced by a short memoir of one of the worthiest and most impressive preachers of recent times.*"—EXAMINER.

"*Many years have now elapsed since we first heard Henry Melvill. But we can still recall the text, the sermon, the deep impression made upon us by the impassioned eloquence of the great preacher. It was our first, and very profitable experience of what influence there resides in the faithful preaching of the Gospel of the Lord Jesus Christ. For while it was impossible to be indifferent to the messenger, yet the message was brought home by him to the heart and to the conscience. It is pleasant in these, the latest sermons delivered by Mr. Melvill, to find the same faithful utterance.*"—CHRISTIAN OBSERVER.

Lectures delivered at St. Margaret's, Lothbury.

By the Rev. HENRY MELVILL, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. New Edition. Crown 8vo. 5*s*.

CONTENTS.

The Return of the Dispossessed Spirit—Honey from the Rock—Easter—The Witness in Oneself—The Apocrypha—A Man a Hiding-place—The Hundredfold Recompense—The Life more than Meat—Isaiah's Vision—St. John the Baptist—Building the Tombs of the Prophets—Manifestation of the Sons of God—St. Paul's Determination—The Song of Moses and the Lamb—The Divine Longsuffering—Sowing the Seed—The Great Multitude—The Kinsman Redeemer—St. Barnabas—Spiritual Decline.

"We receive with welcome a new edition of these well-known and deservedly popular lectures. The time for criticising them has passed, the time for reading them will not pass for many years."—NONCONFORMIST.

"The admirers of the late Canon Melvill will rejoice to see his well-known Lothbury Lectures republished in such a handy, cheap, and excellent edition. Canon Melvill's sermons are still well worthy of study. They are elegant, yet exact; scholarly, yet popular; full of searching logic, yet easy to understand; always earnest and devout, marked by freshness and interest, and written in language of indued and chastened eloquence. They will be found useful and readable by all sects and creeds."—GLASGOW HERALD.

"Canon Melvill was known in his day as one of the most brilliant pulpit orators in the English Church, and of the many volumes of his sermons that have appeared, there is not one which is more likely to justify the estimate in which he has been held than this, furnishing as it does abundant proof of his wide learning, rare expository power, and exuberant splendour of language."—SCOTSMAN.

The Reconciliation of Reason and Faith.

Being Sermons on Faith, Evil, Sin and Suffering, Immortality, God, Science, Prayer, and other Subjects. By REGINALD E. MOLYNEUX, M.A. Crown 8vo. 4*s*.

The Soul in its Probation: Sermons

Preached at the Church of S. Alban the Martyr, Holborn, on the Sundays in Lent, 1873. By the Rev. F. N. OXENHAM, M.A. 8vo. 5*s*.

The Christian Character; Six Sermons

preached in Lent. By JOHN JACKSON, D.D., Bishop of London. Seventh Edition. Small 8vo. 3*s*. 6*d*.

Sermons on Special Occasions. By

DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Crown 8vo. 7*s.* 6*d.*

CONTENTS.

The Words of Christ imperishable—The Gospel Welcome—The Conversion of St. Paul—The Christian's Mission—Business and Godliness—Soberness and Watchfulness—The Joy of the Disciples at the Resurrection—The Saviour's Ascension—Jesus in the Midst—The Moral Attractions of the Cross—The Gospel Workmen—The Work of the Holy Spirit—The Doctrine of the Holy Trinity—The Law of Moral Recompenses—The Goodness of King Joash—The Tenderness of Christ—Christ our Example in Youth—Jacob in Life and in Death—The Spiritual Mind—Britain's Obligations to the Gospel—The Throne in Mourning—Prayer and Providence—The Unsearchableness of God.

The Age and the Gospel; Four Sermons

preached before the University of Cambridge, at the Hulsean Lecture, 1864. With a Discourse on Final Retribution. By DANIEL MOORE, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington. Crown 8vo. 5*s.*

The Mystery of the Temptation: a

Course of Lectures. By the Rev. W. H. HUTCHINGS, M.A., Sub-Warden of the House of Mercy, Clewer. Crown 8vo. 4*s.* 6*d.*

CONTENTS.

The Entrance into the Temptation—The Fast—The Personality of Satan—The First Temptation—The Second Temptation—The Third Temptation—The End of the Temptation.

"*We can mention with unmixed praise a series of lectures on 'The Mystery of the Temptation,' by Mr. Hutchings of Clewer. They are deeply thoughtful, full, and well written, in a style which, from its calmness and dignity, befits the subject.*"—GUARDIAN.

"*This book is one of the refreshing proofs still occasionally met with that the traditional culture and refinement of the Anglican clergy is not quite exhausted, nor its exhaustion implied, by the endless and vulgar controversies that fill the columns of religious newspapers. The sober earnestness that has always been a characteristically Anglican virtue has not failed in a preacher like Mr. Hutchings.*"—ACADEMY.

"*Students of Scripture will find in 'The Mystery of the Temptation' sound reasoning, the evidences of close study, and the spirit of reverence and fervent faith.*"—MORNING POST.

"*This is a volume of lectures which will repay serious study. They are earnest to the last degree.*"—LITERARY CHURCHMAN,

"*Very good indeed.*"—NEW YORK CHURCH JOURNAL.

The Religion of the Christ: its Historic and Literary Development considered as an Evidence of its Origin. Being the Bampton Lectures for 1874. By the Rev. Stanley Leathes, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. Second Edition. Crown 8vo. 7*s.* 6*d.*

"*These lectures are a noble contribution to the evidences of the Christian faith.*"—British Quarterly Review.

"*Admirably adapted to meet some of the foremost objections which are now being brought against 'the divine authority of the Holy Scriptures.' We earnestly recommend our readers to buy the book for themselves.*"—Literary Churchman.

"*A volume which ought to take its place beside the best standard works on the evidences of Christianity—a kind of literature in which the Church of England is peculiarly rich.*"—Scotsman.

"*His Bampton Lectures are perhaps the most suggestive and elaborate of all his productions, and would of themselves win for him a high position as a writer on Christian evidence.*"—Freeman.

"*The preface, in which Mr. Leathes sums up the arguments in his lucid way, which are more elaborately drawn out in the Lectures, is one of the finest specimens of clear, candid, temperate reasoning in modern literature.*"—New York Independent.

"*With thoughtful minds it will carry great weight.*"—New York Churchman.

The Witness of the Old Testament to Christ. Being the Boyle Lectures for the year 1868. By the Rev. Stanley Leathes, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 9*s.*

The Witness of St. Paul to Christ. Being the Boyle Lectures for 1869. With an Appendix on the Credibility of the Acts, in Reply to the Recent Strictures of Dr. Davidson. By the Rev. Stanley Leathes, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 10*s.* 6*d.*

The Witness of St. John to Christ. Being the Boyle Lectures for 1870. With an Appendix on the Authorship and Integrity of St. John's Gospel, and the Unity of the Johannine Writings. By the Rev. Stanley Leathes, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London. 8vo. 10*s.* 6*d.*

The Doctrine of the Cross: specially in its relation to the Troubles of Life. Sermons preached during Lent in the Parish Church of New Windsor by HENRY J. ELLISON, M.A. (sometime Vicar of Windsor), Honorary Chaplain to the Queen, Honorary Canon of Christ Church, and Rector of Haseley, Oxon. Small 8vo. *2s. 6d.*

The Permanence of Christianity. Considered in Eight Lectures preached before the University of Oxford, in the year 1872, on the Foundation of the late Rev. John Bampton, M.A. By JOHN RICHARD TURNER EATON, M.A., late Fellow and Tutor of Merton College, Rector of Lapworth, Warwickshire. 8vo. *12s.*

Short Sermons on the Psalms in their Order. Preached in a Village Church. By W. J. STRACEY, M.A., Rector of Oxnead, and Vicar of Buxton, Norfolk, formerly Fellow of Magdalen College, Cambridge. Crown 8vo.

Vol. I.—Psalms I—XXV. *5s.*
Vol. II.—Psalms XXVI—LI. *5s.*

Pleadings for Christ. Being Sermons, Doctrinal and Practical, preached in St. Andrew's Church, Liverpool. By WILLIAM LEFROY, M.A., Incumbent. Crown 8vo. *6s.*

The Way of Holiness in Married Life. A Course of Sermons preached in Lent. By the Rev. HENRY J. ELLISON, M.A., Hon. Canon of Christ Church, and Vicar of New Windsor, Berks. Second Edition. Small 8vo. *2s. 6d.*

Sermons Preached in the Parish

Church of Barnes, 1871 to 1876. By PETER GOLDSMITH MEDD, M.A., Rector of North Cerney, Canon of St. Albans, and Examining Chaplain to the Bishop; late Senior Fellow of University College, Oxford, and Rector of Barnes. Crown 8vo. *7s. 6d.*

CONTENTS.

Thankfulness for God's Mercies—Subjection to the Civil Power—Christ's Prophecy of the End—God's Purpose of Love in Creation—The Introduction of Evil into the Creation—Christian Love—Christianity a Religion of Self-Denial—The Nature of Sin—The Consequences of Sin (No. 1)—The Consequences of Sin (No. 2)—The Remedy of Sin (No. 1)—The Remedy of Sin (No. 2)—With Christ in Paradise—The Remedy of Sin (No. 3)—The Remedy of Sin (No. 4)—Christ the Resurrection and the Life—The Hope of the Resurrection—The Three Resurrections—The Hope of the Christian—The Publican's Prayer—The Conflict of Flesh and Spirit—Christian Unity—The Duty of Forgiveness—Present Salvation—The Marks of the Children of God—Against Religious Narrowness—The Necessity of Meditation on Religious Subjects—The Need of Effort in the Christian Life—Bodily Works of Mercy—The Athanasian Creed—Conscious Religion—The Comfort of the Christian Faith—Appendix.

"*The special merit of his volume is its thoughtfulness; and as Mr. Medd writes in a very condensed style, the thirty-two sermons which he has given us contain a great deal more of valuable matter than many books of much larger bulk. . . . We believe that many of our readers, among the clergy as well as the laity, will thank us for having drawn their attention to the excellences of the volume before us.*"—GUARDIAN.

"*Mr. Medd's sermons are well worthy of publication . . . they are above the average of such compositions, and form an instructive volume.*"—CHURCH TIMES.

"*They range over a wide circle of subjects, theological and practical; but are always full, vigorous, and energetic, yet with a sobriety of style and an elegance of treatment that must have charmed the hearer just as they win upon the reader. We do not often meet with a volume of discourses of such uniform excellence. Nothing hazardous is attempted; but in all that he attempts Mr. Medd entirely succeeds. The teaching is plain, direct, and effective; while the breadth of view and the liberality of sentiment are most refreshing in these days when the sermon is too often made a party manifesto. Professor Blackie would find in them both 'vigour' and 'grace.' And the reader will also find in them a considerable knowledge of the heart, an intelligent comprehension of the Christian system, much lucid exposition of Scriptural truth, and a forcible application of it to the human conscience.*"—SCOTTISH GUARDIAN.

"*Careful and practical expositions of Christian duties, doctrines, and responsibilities, written with much force of language, and brought home to the unlettered with considerable logical vigour.*"—STANDARD.

The Last Three Sermons preached at

Oxford by PHILIP N. SHUTTLEWORTH, D.D., sometime Lord Bishop of Chichester. Justification through Faith—The Merciful Character of the Gospel Covenant—The Sufficiency of Scripture a Rule of Faith. To which is added a Letter addressed in 1841 to a Young Clergyman, now a Priest in the Church of Rome. New Edition. Small 8vo. *2s. 6d.*

Not Tradition but Scripture. By the

late PHILIP NICHOLAS SHUTTLEWORTH, D.D., Warden of New College, Oxford, and Rector of Foxley, Wilts, afterwards Bishop of Chichester. Fourth Edition. Crown 8vo. *4s. 6d.*

Faith and Practice: A Selection of

Sermons Preached in St. Philip's Chapel, Regent Street. By the Rev. FRANCIS PIGOU, M.A., Vicar of Halifax, and Hon. Chaplain in Ordinary to the Queen. Small 8vo. *6s.*

CONTENTS.

The Certainty of the Resurrection—Whitsunday—The Stilling of the Tempest—Practical Religion—The Memory of the Just—The Remembrance of Sin—The Danger of Relapse—Individual Influence—The use and abuse of God's gifts—Natural and Spiritual Instincts—Prayer—Preparation for Death.

7. Religious Education.

A Key to Christian Doctrine and Practice, founded on the Church Catechism.

By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. *2s. 6d.*

Forming a Volume of "Keys to Christian Knowledge."

"Of cheap and reliable text-books of this nature there has hitherto been a great want. We are often asked to recommend books for use in Church Sunday-schools, and we therefore take this opportunity of saying that we know of none more likely to be of service both to teachers and scholars than these 'Keys.'" — CHURCHMAN'S SHILLING MAGAZINE.

"This is another of Mr. Blunt's most useful manuals, with all the precision of a school book, yet diverging into matters of practical application so freely as to make it most serviceable, either as a teacher's suggestion book, or as an intelligent pupil's reading book."—LITERARY CHURCHMAN.

"Will be very useful for the higher classes in Sunday-schools, or rather for the fuller instruction of the Sunday-school teachers themselves, where the parish priest is wise enough to devote a certain time regularly to their preparation for their voluntary task."—UNION REVIEW.

Household Theology: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c. &c.

By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. New Edition. Small 8vo. *3s. 6d.*

CONTENTS.

The Bible—The Prayer Book—The Church—Table of Dates—Ministerial Offices—Divine Worship—The Creeds—A Practical Summary of Christian Doctrine—The Great Christian Writers of Early Times—Ancient and Modern Heresies and Sects—The Church Calendar—A short explanation of Words used in Church History and Theology—Index.

Manuals of Religious Instruction.

Edited by JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, and Examining Chaplain to the Bishop of Manchester.

3 Volumes. Small 8vo. 3*s.* 6*d.* each. Sold separately.

The Old Testament.
The New Testament.
The Prayer Book.

Or each Volume in Five Parts. 1*s.* each Part.

[These Manuals are intended to supply a five years' course of instruction for young people between the ages of thirteen and eighteen.

It will be seen that fifteen small graduated text-books are provided :—

Five on the Old Testament ;
Five on the New Testament ;
Five on the Catechism and Liturgy.

In preparing the last, the Editor has thought it best to spread the study of the Catechism over several years, rather than compress it into one.

This may give rise to what may appear some needless repetition. But the Lessons of our Catechism are of such paramount importance, that it seems desirable to keep it continually in our Pupils' hands, as the best key to the study of the Prayer Book.

There has been a grievous want of *definiteness* in our young people's knowledge of Church doctrine. Especially have the Diocesan Inspectors noticed it in our Pupil Teachers. It has arisen, doubtless, from their Teachers assuming that they had clear elementary ideas about religion, in which really they had never been grounded. It is therefore thought not too much to ask them to give one-third of their time to the study of the Prayer Book.

In the Old Testament and New Testament Manuals the greatest pains have been taken to give them such a character as shall render it impossible for them to supersede the Sacred Text. Two main objects the writers of the Old and New Testament Manuals have proposed to themselves; first, to stimulate interest; second, to supply a sort of running commentary on the inspired page. Especial pains have been taken to draw the reader's attention to the *spiritual* teaching of Holy Scripture, and to subordinate to this the merely historical interest.

The writer of the Old Testament Manual has made it his endeavour to help the reader to see our Lord Christ in Law, in Psalms, in Prophets.

The New Testament Manual is confined to the Gospels and Acts. It was found impossible to include any of the Epistles. But the Fourth Part of the Prayer Book Manual will in some measure supply this deficiency.

Although they were originally prepared with special regard to Pupil Teachers, they will be found adapted also for all students of a like age (from thirteen to eighteen) who have not access to many books.]

Rudiments of Theology. A First Book

for Students. By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, and Examining Chaplain to the Bishop of Manchester. Crown 8vo. 7*s.* 6*d.*

"*It is altogether a remarkable book. We have seldom seen clear, incisive reasoning, orthodox teaching, and wide-mindedness in such happy combination.*"—LITERARY CHURCHMAN.

"*A most useful book for theological students in the earlier part of their course. . . . The book is one for which the Church owes a debt of gratitude to Canon Norris, combining, as it does, orthodoxy and learning, and logical accuracy of definition with real charity. We heartily commend it.*"—JOHN BULL.

"*We can recommend this book to theological students as a useful and compendious manual. It is clear and well arranged. . . . We venture to believe that, on the whole, he is a very fair exponent of the teaching of the English Church, and that his book may be profitably used by those for whom it is chiefly intended—that is, candidates for ordination.*"—SPECTATOR.

"*This unpretending work supplies a real* desideratum. . . . *It seeks to lead us from the shifting sands of human systems to the solid ground of Divine revelation, wisely recognising as its most trustworthy interpreters those who came nearest to its times, and directing the student's mind to 'what the early Fathers thought and wrote in the days when the Church's theologians had to hold their own against an adverse world.'*"—GUARDIAN.

"*This work was prepared as a handbook for theological students. But it is to reach a far wider field. It is capable of doing a most important service among all classes. We have seldom, if ever, met a more satisfactory or a clearer presentation of the fundamental facts of theology than those given in these pages. . . . The author has the rare faculty—it amounts really to genius—of saying just the thing that ought to be said, and of presenting any truth in such a shape that the reader can easily take hold of it and make it his own. . . . We commend this work to Churchmen generally as one from which all can derive profit. To the Clergy it will serve as a model method of dogmatic teaching, and to the laity it will be a rich storehouse of information concerning the things to be believed. . . . The whole thing is so admirable in tone, arrangement, and style that it will, no doubt, become universally popular.*"—CHURCHMAN (NEW YORK).

The Young Churchman's Companion

to the Prayer Book. By the Rev. J. W. GEDGE, M.A., Winchester Diocesan Inspector of Schools for West Surrey and the Channel Islands. (Recommended by the late and present Lord Bishops of Winchester.)

Part I.—Morning and Evening Prayer and Litany.

Part II.—Baptismal and Confirmation Services.

Part III.—Holy Communion.

18mo., 1*s.* each Part; or in paper cover, 6*d.*

A Catechism on Gospel History, inculcating Church Doctrine.

By the Rev. SAMUEL KETTLEWELL, M.A., late Vicar of St. Mark's, Leeds. Third Edition. Small 8vo. 3*s.* 6*d.*

"To further the good and pious custom of parents giving religious instruction to their own children, as well as to assist the Christian teacher."—EXTRACT FROM PREFACE.

Catechesis; or, Christian Instruction

preparatory to Confirmation and First Communion. By CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrews. New Edition. Small 8vo. 2*s.*

A Help to Catechizing.

For the Use of Clergymen, Schools, and Private Families. By JAMES BEAVEN, D.D., formerly Professor of Divinity in the University of King's College, Toronto. New Edition. 18mo. 2*s.*

Catechetical Exercises on the Apostles' Creed;

chiefly from Bp. Pearson. By EDWARD BICKERSTETH, D.D., Dean of Lichfield. New Edition. 18mo. 2*s.*

Questions illustrating the Thirty-Nine Articles

of the Church of England, with Proofs from Holy Scripture, and the Primitive Church. By EDWARD BICKERSTETH, D.D., Dean of Lichfield. Sixth Edition. Small 8vo. 3*s.* 6*d.*

The Idle Word: Short Religious Essays

upon the Gift of Speech. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Fourth Edition. Small 8vo. 3*s.*

CONTENTS.

The Connexion of Speech with Reason—The Connexion of Speech with Reason—The Heavenly Analogy of the Connexion of Speech with Reason—An Idle Word Defined from the Decalogue—An Idle Word defined from the Decalogue—What is an Idle Word?—Words of Business and innocent Recreation not Idle—Speech the Instrument of Prophecy and Sacrifice—Hints for the Guidance of Conversation—On Religious Conversation—Appendix.

A Manual of Confirmation, Comprising

—1. A General Account of the Ordinance. 2. The Baptismal Vow, and the English Order of Confirmation, with Short Notes, Critical and Devotional. 3. Meditations and Prayers on Passages of Holy Scripture, in connexion with the Ordinance. With a Pastoral Letter instructing Catechumens how to prepare themselves for their first Communion. By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Ninth Edition. Small 8vo. *1s. 6d.*

Easy Lessons Addressed to Candidates

for Confirmation. By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, and sometime Vicar of St. George's, Brendon Hill. Small 8vo. *1s. 6d.*

"An admirable hand-book on confirmation. It is sound, scriptural, plain, and practical. It brings out only important points, and is not overloaded with unessential things. Besides, it has the rare merit of being adapted to persons of varying ages."—CHURCHMAN (NEW YORK).

"Is so arranged as to convey the teaching of the Catechism to those who, from early disadvantages, are unable to commit it to memory. Earnest counsels are appended for the guidance of the confirmed in maturer years."—NATIONAL CHURCH.

"The Canon aims in the first nine lessons to transfuse the substance of the Catechism into a form which such persons could readily apprehend; and in this he has entirely succeeded. His little book, however, is equally well adapted for better educated candidates, whose interest in the time-honoured formula so often repeated will probably be stimulated afresh by the novelty of the arrangement. Canon Norris's explanations are thoroughly clear, and it is needless to say that his teaching is sound and moderate."—SCOTTISH GUARDIAN.

"A valuable little work, in which the principal points of the Church's teaching are clearly and fully set forth. The remarks on the Sacraments are exceedingly good, and although these 'Lessons' are primarily intended for those who are preparing for confirmation, they might with advantage be studied by those who, having passed this stage, are desirous of refreshing their memories respecting the doctrines they profess to believe."—ROCK.

8. Allegories and Tales.

Allegories and Tales. By the Rev. W. E. Heygate, M.A., Rector of Brighstone. Crown 8vo. 5*s*.

"*It is eminently original, and every one of its sixty-three short allegories is a story that the dullest child will read and the intelligent child will understand and enjoy. Grave thought, kindly raillery, biting sarcasm, grim humour, sincere indignation, wise counsel, a broad charity, and other characteristics, run through the allegories, many of which are highly poetical and good models of that style of composition.*"—Edinburgh Courant.

"*Mr. Heygate's volume contains about sixty short tales or allegories, all rife with good teaching, plainly set forth, and written in a very engaging and attractive style. As a present for children this book would be at once acceptable and beneficial. It can be highly commended.*"—Church Herald.

"*There are both grace and precision about these 'Allegories and Tales,' which make them charming to read either for young or for old. The stories are some of them quaint, some of them picturesque, all of them pleasant; and the moral they inclose shines out soft and clear as through a crystal. This is a book that may be recommended for a present, not only for young people, but for those of larger growth.*"—Athenæum.

"*The Rector of Brighstone has the gift of writing moral and spiritual lessons for the young in the most attractive fashion. His 'Allegories and Tales' are excellent specimens of stories, with a moral, in which the moral is not obtrusive and yet is not lost.*"—English Independent.

"*A book of very great beauty and power. Mr. Heygate is a thoughtful, earnest and able writer, on whom more than any one is fallen in a striking manner the mantle of the great author of 'Agathos.'*"—John Bull.

Soimême; a Story of a Wilful Life. Small 8vo. 3*s*. 6*d*.

"*There is a very quiet, earnest tone in this story, which reconciles the reader to the lesson which it is intended to teach. It is essentially a story of character, and the heroine who is supposed to relate it is presented in a clearly defined and somewhat picturesque manner . . . To the thoughtful who are passing from youth to riper years, 'Soimême' will prove both attractive and useful.*"—Public Opinion.

"*A vein of lofty, moral, and deep religious feeling runs through the whole tale, and the author neither proses nor preaches.*"—Standard.

"*A very natural, unaffected, and simple little story for young people—one which they will not only read but enjoy.*"—Morning Herald.

"*The author promises to become a valuable accession to the ranks of our popular lady writers. 'Soimême' is a simple life-like story, charmingly told and gracefully written, and, what is better still, its tendencies are excellent. The lessons it teaches are of the highest order.*"—European Mail.

"*There are many clever little bits of description, and excellent maxims worth remembering. The scenery is all charmingly described.*"—Monthly Packet.

The First Chronicle of Æscendune.

A Tale of the Days of Saint Dunstan. By the Rev. A. D. CRAKE, B.A., Chaplain of All Saints' School, Bloxham, Author of the "History of the Church under the Roman Empire," &c. &c. Crown 8vo. 3*s.* 6*d.*

"The volume will possess a strong interest, especially for the young, and be useful, too, for though in form a tale, it may be classed among 'the side-lights of history.'"—STANDARD.

"Altogether the book shows great thought and careful study of the manners and customs of those early Saxon times."—JOHN BULL.

"We shall be glad when Mr. Crake takes up his pen once more, to give us a further instalment of the annals of the House of Æscendune."—CHURCH TIMES.

"A very interesting and well-written story of Saxon times—the times of Dunstan and the hapless Edwy. The author has evidently taken great pains to examine into the real history of the period. We can scarcely imagine it possible that it should be anything else than a great favourite."—LITERARY CHURCHMAN.

"It is one of the best historical tales for the young that has been published for a long time."—NONCONFORMIST.

"Written with much spirit and a careful attention to the best authorities on the history of the period of which he treats."—NATIONAL CHURCH.

"The facts upon which the Chronicle is based have been carefully brought together from a variety of sources, and great skill has been shown in the construction of the narrative. The aim of the author is certainly a good one, and his efforts have been attended with a considerable amount of success."—ROCK.

Alfgar the Dane, or the Second Chronicle of Æscendune.

A Tale. By the Rev. A. D. CRAKE, B.A., Chaplain of All Saints' School, Bloxham, Author of the "History of the Church under the Roman Empire," &c. &c. Crown 8vo. 3*s.* 6*d.*

"Mr. Crake's 'Chronicles of Æscendune' have their second instalment in 'Alfgar the Dane,' a youth who is saved from the massacre on S. Brice's night to meet with many capital adventures."—GUARDIAN.

"Sure to be excessively popular with boys, and we look forward with great interest to the Third Chronicle, which will tell of the Norman invasion."—CHURCH TIMES.

"As in his former production, Mr. Crake seems to have taken great pains to be correct in his facts, and he has, we really believe, combined accuracy with liveliness. Schoolboys, not at Bloxham only, ought to be very grateful to him; though in thus speaking we by no means intend to imply that seniors will not find this little book both interesting and instructive. Its tone is as excellent as that of Mr. Crake's previous tale."—CHURCH QUARTERLY REVIEW.

"Here, strung together with characters in harmony with the times, is a thoroughly well-written history of the later Danish invasions of England. . . . . As a tale his work is interesting; as a history it is of very considerable value."—NONCONFORMIST.

"It is not often that a writer combines so completely the qualities which go to make up the historian and the novelist, but Mr. Crake has this happy conjunction of faculties in an eminent degree."—STANDARD.

Sacred Allegories. The Shadow of the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A., late Fellow of Merton College, Oxford. New Edition. With numerous Illustrations. Small 8vo. 5*s*.

The Four Allegories may be had separately, with Illustrations. Small 8vo. 1*s*. each.

Semele; or, The Spirit of Beauty: a Venetian Tale. By the Rev. J. D. MEREWEATHER, B.A. English Chaplain at Venice. Small 8vo. 3*s*. 6*d*.

The Hillford Confirmation. A Tale. By M. C. PHILLPOTTS. New Edition. 16mo. 1*s*.

9. History and Biography.

Christian Biographies. By H. L. Sidney Lear. New and Uniform Editions. Eight Volumes. Crown 8vo. 3*s.* 6*d.* each. Sold separately. Or the Eight Volumes in a Box, 31*s.* 6*d.*

Bossuet and his Contemporaries.

Forming a Volume of "Christian Biographies." By H. L. Sidney Lear. Crown 8vo. 3*s.* 6*d.*

"It contains so many interesting facts that it may be profitably read even by those who already know the man and the period."—Spectator.

"Here is a clear and good work, the product of thorough industry and of honest mind."—Nonconformist.

"All biography is delightful, and this story of Bossuet is eminently so."—Notes and Queries.

"Bossuet's daily life, his style of preaching, his association with the stirring political, social, and ecclesiastical events of his time, are presented in a simple but picturesque way."—Daily News.

"We are always glad to welcome a fresh work from the graceful pen of the author of 'A Dominican Artist.'"—Saturday Review.

Fénelon, Archbishop of Cambrai. A Biographical Sketch.

Forming a Volume of "Christian Biographies." By H. L. Sidney Lear. Crown 8vo. 3*s.* 6*d.*

"Those who know—and we may fairly ask, who does not?—the charming books which we have already had from the present writer, will need nothing more than the announcement of it to make them welcome this new account of the life of the saintly Fénelon."—Church Quarterly Review.

"The history of the Church offers few more attractive biographies than that of the great Archbishop, whom everybody appreciated save his king."—Guardian.

"The delightful volume under notice will add much to the well-deserved reputation of its author."—Church Times.

"The writer has found a subject which suits her genius, and she handles it with both skill and sympathy. . . . The account of his life at Cambrai is one of the most delightful narratives that we have ever read. It would be scarcely too much to extend the same praise to the whole book."—Spectator.

"Fénelon is thoroughly readable, and is much more than a biographical sketch. There are nearly 500 pages, and there are very few which fail to give a reader something for glad or serious thought."—Notes and Queries.

"We doubt much whether the real man was ever so vividly portrayed or his portrait so elegantly framed as in this choice and readable book."—Watchman.

"One of the great charms of this work consists in the letters scattered up and down its pages, some addressed to his royal pupil, and others to his friends. The sweet nature and singular fascination of the Archbishop shine forth conspicuously in these self-revelations, which breathe a truly religious spirit."—English Independent.

A Christian Painter of the Nineteenth

Century; being the Life of Hippolyte Flandrin. Forming a Volume of "Christian Biographies." By H. L. SIDNEY LEAR. Crown 8vo. 3*s.* 6*d.*

"*This is a touching and instructive story of a life singularly full of nobility, affection, and grace, and it is worthily told.*"—SPECTATOR.

"*Sympathetic, popular, and free, almost to a fault, from technicalities. . . . The book is welcome as a not untimely memorial to a man who deserves to be held up as an example.*"—SATURDAY REVIEW.

"*The record of a life marked by exalted aims, and crowned by no small amount of honour and success, cannot but be welcome to earnest students of all kinds. . . . There are many fine pieces of criticism in this book,—utterances of Flandrin's which show the clear wit of the man, his candour, and self-balanced judgment. . . . We have written enough to show how interesting the book is*"—ATHENÆUM.

"*This is a charming addition to biographical literature.*"—NOTES AND QUERIES.

A Dominican Artist: A Sketch of the

Life of the Rev. Père Besson, of the Order of St. Dominic. Forming a Volume of "Christian Biographies." By H. L. SIDNEY LEAR. Crown 8vo. 3*s.* 6*d.*

"*The author of the Life of Père Besson writes with a grace and refinement of devotional feeling peculiarly suited to a subject-matter which suffers beyond most others from any coarseness of touch. It would be difficult to find 'the simplicity and purity of a holy life' more exquisitely illustrated than in Father Besson's career, both before and after his joining the Dominican Order under the auspices of Lacordaire. . . . Certainly we have never come across what could more strictly be termed in the truest sense 'the life of a beautiful soul.' The author has done well in presenting to English readers this singularly graceful biography, in which all who can appreciate genuine simplicity and nobleness of Christian character will find much to admire and little or nothing to condemn.*"—SATURDAY REVIEW.

"*It would indeed have been a deplorable omission had so exquisite a biography been by any neglect lost to English readers, and had a character so perfect in its simple and complete devotion been withheld from our admiration. . . . . But we have dwelt too long already on this fascinating book, and must now leave it to our readers.*"—LITERARY CHURCHMAN.

"*A beautiful and most interesting sketch of the late Père Besson, an artist who forsook the easel for the altar.*"—CHURCH TIMES.

"*Whatever a reader may think of Père Besson's profession as a monk, no one will doubt his goodness; no one can fail to profit who will patiently read his life, as here written by a friend, whose sole defect is in being slightly unctuous.*"—ATHENÆUM.

"*The story of Père Besson's life is one of much interest, and told with simplicity, candour, and good feeling.*"—SPECTATOR.

"*We strongly recommend it to our readers. It is a charming biography, that will delight and edify both old and young.*"—WESTMINSTER GAZETTE.

The Life of Madame Louise de France,

Daughter of Louis XV., also known as the Mother Térèse de S. Augustin. Forming a Volume of "Christian Biographies." By H. L. SIDNEY LEAR. Crown 8vo. 3*s.* 6*d.*

"Such a record of deep, earnest, self-sacrificing piety, beneath the surface of Parisian life, during what we all regard as the worst age of French godlessness, ought to teach us all a lesson of hope and faith, let appearances be what they may. Here, from out of the court and family of Louis XV. there issues this Madame Louise, whose life is set before us as a specimen of as calm and unworldly devotion—of a devotion, too, full of shrewd sense and practical administrative talent—as any we have ever met with."—LITERARY CHURCHMAN.

The Revival of Priestly Life in the

Seventeenth Century in France. CHARLES DE CONDREN—S. PHILIP NERI and CARDINAL DE BERULLE—S. VINCENT DE PAUL—SAINT SULPICE and JEAN JACQUES OLIER. Forming a Volume of "Christian Biographies." By H. L. SIDNEY LEAR. Crown 8vo. 3*s.* 6*d.*

"A book the authorship of which will command the respect of all who can honour sterling worth. No Christian, to whatever denomination he may belong, can read without quick sympathy and emotion these touching sketches of the early Oratorians and the Lazarists."—STANDARD.

Life of S. Francis de Sales. Forming a

Volume of "Christian Biographies." By H. L. SIDNEY LEAR. Crown 8vo. 3*s.* 6*d.*

"It is written with the delicacy, freshness, and absence of all affectation which characterized the former works by the same hand, and which render these books so very much more pleasant reading than are religious biographies in general. The character of S. Francis de Sales, Bishop of Geneva, is a charming one; a more simple, pure, and pious life it would be difficult to conceive. His unaffected humility, his freedom from dogmatism in an age when dogma was placed above religion, his freedom from bigotry in an age of persecution, were alike admirable."—STANDARD.

"The author of 'A Dominican Artist,' in writing this new life of the wise and loving Bishop and Prince of Geneva, has aimed less at historical or ecclesiastical investigation than at a vivid and natural representation of the inner mind and life of the subject of his biography, as it can be traced in his own writings and in those of his most intimate and affectionate friends. The book is written with the grave and quiet grace which characterizes the productions of its author, and cannot fail to please those readers who can sympathize with all forms of goodness and devotion to noble purpose."—WESTMINSTER REVIEW.

"A book which contains the record of a life as sweet, pure, and noble, as any man by divine help, granted to devout sincerity of soul, has been permitted to live upon earth. The example of this gentle but resolute and energetic spirit, wholly dedicated to the highest conceivable good, offering itself, with all the temporal uses of mental existence, to the service of infinite and eternal beneficence, is extremely touching. It is a book worthy of acceptance."—DAILY NEWS.

Henri Perreyve. By A. Gratry, Prêtre

de l'Oratoire, Professeur de Morale Evangélique à la Sorbonne, et Membre de l'Académie Française. Translated, by special permission. With Portrait. Forming a Volume of "Christian Biographies." By H. L. Sidney Lear. Crown 8vo. 3*s.* 6*d.*

"A most touching and powerful piece of biography, interspersed with profound reflections on personal religion, and on the prospects of Christianity."—Church Review.

"The works of the translator of Henri Perreyve form, for the most part, a series of saintly biographies which have obtained a larger share of popularity than is generally accorded to books of this description. . . . The description of his last days will probably be read with greater interest than any other part of the book; presenting as it does an example of fortitude under suffering, and resignation, when cut off so soon after entering upon a much-coveted and useful career, of rare occurrence in this age of self-assertion. This is, in fact, the essential teaching of the entire volume." —Morning Post.

"Those who take a pleasure in reading a beautiful account of a beautiful character would do well to procure the Life of 'Henri Perreyve.' . . . We would especially recommend the book for the perusal of English priests, who may learn many a holy lesson from the devoted spirit in which the subject of the memoir gave himself up to the duties of his sacred office, and to the cultivation of the graces with which he was endowed."—Church Times.

"It is easy to see that Henri Perreyve, Professor of Moral Theology at the Sorbonne, was a Roman Catholic priest of no ordinary type. With comparatively little of what Protestants call superstition, with great courage and sincerity, with a nature singularly guileless and noble, his priestly vocation, although pursued, according to his biographer, with unbridled zeal, did not stifle his human sympathies and aspirations. He could not believe that his faith compelled him 'to renounce sense and reason,' or that a priest was not free to speak, act, and think like other men. Indeed, the Abbé Gratry makes a kind of apology for his friend's free-speaking in this respect, and endeavours to explain it. Perreyve was the beloved disciple of Lacordaire, who left him all his manuscripts, notes, and papers, and he himself attained the position of a great pulpit orator."—Pall Mall Gazette.

The Last Days of Père Gratry. By Père

Adolphe Perraud, of the Oratory, and Professor of La Sorbonne. Translated by Special permission. By the Author of "Life of S. Francis de Sales," &c. Crown 8vo. 3*s.* 6*d.*

Walter Kerr Hamilton, Bishop of Salis-

bury. A Sketch by Henry Parry Liddon, D.D., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford. Second Edition. 8vo. 2*s.* 6*d.*

Life of S. Vincent de Paul. With Introduction

by the Rev. R. F. WILSON, M.A., Prebendary of Salisbury and Vicar of Rownhams, and Chaplain to the Bishop of Salisbury. Crown 8vo. 9*s*.

"*A most readable volume, illustrating plans and arrangements, which from the circumstances of the day are invested with peculiar interest.*"—ENGLISH CHURCHMAN.

"*All will be pleased at reading the present admirably written narrative, in which we do not know whether to admire more the candour and earnestness of the writer or his plain, sensible, and agreeable style.*"—WEEKLY REGISTER.

"*We trust that this deeply interesting and beautifully written biography will be extensively circulated in England.*"—CHURCH HERALD.

"*We heartily recommend the introduction to the study of all concerned with ordinations.*"—GUARDIAN.

"*We are glad that S. Vincent de Paul, one of the most remarkable men produced by the Gallican Church, has at last found a competent English biographer. The volume before us has evidently been written with conscientious care and scrupulous industry. It is based on the best authorities, which have been compared with praiseworthy diligence; its style is clear, elegant, and unambitious; and it shows a fine appreciation of the life and character of the man whom it commemorates.*"—SCOTTISH GUARDIAN.

"*Mr. Wilson has done his work admirably and evidently* con amore, *and he completely proves the thesis with which he starts, viz., that in the life of the Saint there is a homeliness and simplicity, and a general absence of the miraculous or the more ascetic type of saintliness.*"—JOHN BULL.

John Wesley's Place in Church History

determined, with the aid of Facts and Documents unknown to, or unnoticed by, his Biographers. With a New and Authentic Portrait. By R. DENNY URLIN, of the Middle Temple, Barrister-at-Law, &c. Small 8vo. 5*s*. 6*d*.

A History of the Holy Eastern Church.

The Patriarchate of Antioch. By the Rev. JOHN MASON NEALE, D.D., late Warden of Sackville College, East Grinsted. A Posthumous Fragment. Together with Memoirs of the Patriarchs of Antioch, by Constantius, Patriarch of Constantinople; translated from the Greek, and three Appendices. Edited, with an Introduction, by the Rev. GEORGE WILLIAMS, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge. 8vo. 10*s*. 6*d*.

History of the Church under the

Roman Empire, A.D. 30-476. By the Rev. A. D. CRAKE, B.A., Chaplain of All Saints' School, Bloxham. Crown 8vo. *7s. 6d.*

"A compendious history of the Christian Church under the Roman Empire will be hailed with pleasure by all readers of ecclesiastical lore. . . . The author is quite free from the spirit of controversialism; wherever he refers to a prevalent practice of ancient times he gives his authority. In his statement of facts or opinions he is always accurate and concise, and his manual is doubtless destined to a lengthened period of popularity."—MORNING POST.

"It is very well done. It gives a very comprehensive view of the progress of events, ecclesiastical and political, at the great centres of civilisation during the first five centuries of Christianity."—DAILY NEWS.

"In his well-planned and carefully written volume of 500 pages Mr. Crake has supplied a well-known and long-felt want. Relying on all the highest and best authorities for his main facts and conclusions, and wisely making use of all modern research, Mr. Crake has spared neither time nor labour to make his work accurate, trustworthy, and intelligent."—STANDARD.

"Really interesting, well suited to the needs of those for whom it was prepared, and its Church tone is unexceptionable."—CHURCH TIMES.

"As a volume for students and the higher forms of our public schools it is admirably adapted."—CHURCH HERALD.

"We cordially recommend it for schools for the young."—ENGLISH CHURCHMAN.

"Mr. Crake gives us in a clear and concise form a narrative of the Church history during the period with which it is most important that the young should first be made acquainted. The different events appear to be described with a judicious regard to their relative importance, and the manual may be safely recommended."—JOHN BULL.

"The facts are well marshalled, the literary style of the book is simple and good; while the principles enunciated throughout render it a volume which may be safely put into the hands of students. For the higher forms of grammar-schools it is exactly the book required. Never ponderous, and frequently very attractive and interesting, it is at once readable and edifying, and fills efficiently a vacant place in elementary historical literature. Furthermore its type is clear and bold, and it is well broken up into paragraphs."—UNION REVIEW.

"It retells an oft-told tale in a singularly fresh and perspicuous style, rendering the book neither above the comprehension of an intelligent boy or girl of fourteen or upwards, nor beneath the attention of an educated man. We can imagine no better book as an addition to a parochial library, as a prize, or as a reading book in the upper forms of middle-class schools."—SCOTTISH GUARDIAN.

Church Memorials and Characteristics;

being a Church History of the six First Centuries. By the late WILLIAM ROBERTS, Esq., M.A., F.R.S. Edited by his Son, ARTHUR ROBERTS, M.A., Rector of Woodrising, Norfolk. 8vo. *7s. 6d.*

A Key to the Knowledge of Church History (Ancient).

Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. *2s. 6d.* Also a Cheap Edition, *1s. 6d.*

Forming a Volume of "Keys to Christian Knowledge."

"It offers a short and condensed account of the origin, growth, and condition of the Church in all parts of the world, from A.D. 1 *down to the end of the fifteenth century. Mr. Blunt's first object has been conciseness, and this has been admirably carried out, and to students of Church history this feature will readily recommend itself. As an elementary work 'A Key' will be specially valuable, inasmuch as it points out certain definite lines of thought, by which those who enjoy the opportunity may be guided in reading the statements of more elaborate histories. At the same time it is but fair to Mr. Blunt to remark that, for general readers, the little volume contains everything that could be consistently expected in a volume of its character. There are many notes, theological, scriptural, and historical, and the 'get up' of the book is specially commendable. As a text-book for the higher forms of schools the work will be acceptable to numerous teachers."*—PUBLIC OPINION.

"It contains some concise notes on Church History, compressed into a small compass, and we think it is likely to be useful as a book of reference."—JOHN BULL.

"A very terse and reliable collection of the main facts and incidents connected with Church History."—ROCK.

A Key to the Knowledge of Church History (Modern).

Edited by the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Small 8vo. *2s. 6d.* Also a Cheap Edition, *1s. 6d.*

Forming a Volume of "Keys to Christian Knowledge."

The Reformation of the Church of England;

its History, Principles, and Results. A.D. 1514-1547. By the Rev. JOHN HENRY BLUNT, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer," &c. &c. Third Edition. 8vo. *16s.*

Perranzabuloe, the Lost Church Found;

or, The Church of England not a New Church, but Ancient, Apostolical, and Independent, and a Protesting Church Nine Hundred Years before the Reformation. By the Rev. C. T. COLLINS TRELAWNY, M.A., late Rector of Timsbury, Somerset. New Edition. Crown 8vo. *3s. 6d.*

History of the English Institutions.

By PHILIP V. SMITH, M.A., Barrister-at-Law, Fellow of King's College, Cambridge. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

History of French Literature, adapted

from the French of M. Demogeot. By C. BRIDGE. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

The Roman Empire. From the Death

of Theodosius the Great to the Coronation of Charles the Great, A.D. 395 to A.D. 800. By A. M. CURTEIS, M.A., Assistant-Master at Sherborne School, late Fellow of Trinity College, Oxford. With Maps. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

History of Modern English Law. By

Sir ROLAND KNYVET WILSON, Bart., M.A., Barrister-at-Law, late Fellow of King's College, Cambridge. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

The Reign of Lewis XI. By P. F. Willert,

M.A., Fellow of Exeter College, Oxford. With Map. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

English History in the Fourteenth

Century. By CHARLES H. PEARSON, late Fellow of Oriel College, Oxford. Crown 8vo. 3*s.* 6*d.*

Forming a Volume of "Historical Handbooks," edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge.

[See RIVINGTON'S SCHOOL CATALOGUE.]

Life of Robert Gray, Bishop of Cape

Town and Metropolitan of the Province of South Africa. Edited by his Son, the Rev. CHARLES GRAY, M.A., Vicar of Helmsley, York. With Portrait and Map. 2 Vols. 8vo. 32*s.*

"We have noticed this work at great length; but not, we venture to think, at a length that exceeds its merits and its interest. It is, in fact, more than a biography; it is a valuable addition to the history of the nineteenth century. Mr. Keble more than once described Bishop Gray's struggles as 'like a bit out of the fourth century.'"—GUARDIAN.

"The two volumes contain nearly twelve hundred pages; but the life which is here written is that of no ordinary man, and we do not know that we could wish a page omitted. The compiler has judiciously kept himself in the background. His own opinions are rarely given; his work has been limited to arranging the events of a stirring and devoted life, and throughout, by a felicitous selection of letters, we have the Bishop himself before us. His actions are related almost without comment, while the reasons for his actions are given in his own words."—SATURDAY REVIEW.

"There is a fascination in these volumes which few Churchmen will be able to resist."—JOHN BULL.

"We welcome it as a worthy tribute to the memory of one who possessed the true apostolic spirit, was a faithful son of the Church, and a distinguished ornament of the Episcopate."—STANDARD.

"Not only interesting as the record of a good man's life, but extremely valuable as materials for Church history."—CHURCH TIMES.

Life, Journals, and Letters of Henry

ALFORD, D.D., late Dean of Canterbury. Edited by his WIDOW. With Portrait and Illustrations. New Edition. Crown 8vo. 9*s.*

"On the whole, Mrs. Alford has acquitted herself admirably. . . . Those who desire thoroughly to appreciate a valuable life and a beautiful character we refer to the volume itself."—TIMES.

"It was a beautiful life he lived; and touchingly beautiful in its unadorned simplicity is the record given to us in this volume by his life-long companion, who from his early boyhood had shared his every thought."—GUARDIAN.

"We have here the simple and loving record of a happy, industrious, and holy life. . . . To have known and valued Henry Alford will long be a source of heartfelt satisfaction to many others, besides those immediate friends whose names are linked with his in this beautiful and touching Life by his widow."—SATURDAY REVIEW.

The Life of Alexander Lycurgus,

Archbishop of the Cyclades. By F. M. F. SKENE. With an Introduction by the BISHOP OF LINCOLN. Crown 8vo. 3*s.* 6*d.*; or in paper cover, 3*s.*

Historical Narratives. From the Russian.

By H. C. ROMANOFF, Author of "Sketches of the Rites and Customs of the Greco-Russian Church," &c. Crown 8vo. 6*s.*

Sketches of the Rites and Customs of

the Greco-Russian Church. By H. C. ROMANOFF. With an Introductory Notice by the Author of "The Heir of Redclyffe." Second Edition. Crown 8vo. 7*s.* 6*d.*

"The volume before us is anything but a formal liturgical treatise. It might be more valuable to a few scholars if it were, but it would certainly fail to obtain perusal at the hands of the great majority of those whom the writer, not unreasonably, hopes to attract by the narrative style she has adopted. What she has set before us is a series of brief outlines, which, by their simple effort to clothe the information given us in a living garb, reminds us of a once-popular child's book which we remember a generation ago, called 'Sketches of Human Manners.'"—CHURCH TIMES.

"The twofold object of this work is 'to present the English with correct descriptions of the ceremonies of the Greco-Russian Church, and at the same time with pictures of domestic life in Russian homes, especially those of the clergy and the middle class of nobles;' and, beyond question, the author's labour has been so far successful that, whilst her Church scenes may be commended as a series of most dramatic and picturesque tableaux, her social sketches enable us to look at certain points beneath the surface of Russian life, and materially enlarge our knowledge of a country concerning which we have still a very great deal to learn."—ATHENÆUM.

Fables respecting the Popes of the

Middle Ages. A Contribution to Ecclesiastical History. By JOHN J. IGN. VON DÖLLINGER, D.D., D.C.L. Translated by the Rev. ALFRED PLUMMER, M.A., Master of University College, Durham, late Fellow of Trinity College, Oxford. 8vo. 14*s.*

Curious Myths of the Middle Ages.

By S. BARING-GOULD, M.A., Author of "Origin and Development of Religious Belief," &c. With Illustrations. New Edition. Crown 8vo. 6*s.*

A History of England. By the Rev.

J. Franck Bright, M.A., Fellow of University College, and Historical Lecturer in Balliol, New, and University Colleges, Oxford; late Master of the Modern School in Marlborough College. With Numerous Maps and Plans. Crown 8vo.

Period I.—FEUDAL MONARCHY. The Departure of the Romans, to Richard III. A.D. 449-1485. 4*s.* 6*d.*

Period II.—PERSONAL MONARCHY: Henry VII. to James II. A.D. 1485-1688. 5*s.*

Period III.—CONSTITUTIONAL MONARCHY. William and Mary, to the present time. A.D. 1689-1837. 7*s.* 6*d.*

Historical Biographies. Edited by the

Rev. M. Creighton, M.A., late Fellow of Merton College, Oxford. With Maps. Small 8vo.

SIMON DE MONTFORT. 2*s.* 6*d.*
THE BLACK PRINCE. 2*s.* 6*d.*
SIR WALTER RALEGH. 3*s.*

A History of England for Children.

By George Davys, D.D., formerly Bishop of Peterborough. New Edition. 18mo. 1*s.* 6*d.*

The Annual Register: a Review of Public

Events at Home and Abroad, for the Years 1863 to 1877. New Series. 8vo. 18*s.* each.

10. Miscellaneous.

The Authorship of the "De Imitatione Christi." With many interesting particulars about the Book. By SAMUEL KETTLEWELL, M.A., late Vicar of St. Mark's, Leeds. Containing Photographic Engravings of the "De Imitatione" written by Thomas à Kempis, 1441, and of two other MSS. 8vo. 14*s.*

Yesterday, To-Day, and for Ever: A Poem in Twelve Books. By E. H. BICKERSTETH, M.A., Vicar of Christ Church, Hampstead. Eleventh Edition. Small 8vo. 3*s.* 6*d.*

A Presentation Edition with red borders. Small 4to. 10*s.* 6*d.*

"We should have noticed among its kind a very magnificent presentation edition of 'Yesterday, To-day, and For Ever,' by the Rev. E. H. Bickersteth. This blank-verse poem, in twelve books, has made its way into the religious world of England and America without much help from the critics. It is now made splendid for its admirers by morocco binding, broad margins, red lines, and beautiful photographs."—TIMES.

"The most simple, the richest, and the most perfect sacred poem which recent days have produced."—MORNING ADVERTISER.

"A poem worth reading, worthy of attentive study; full of noble thoughts, beautiful diction, and high imagination."—STANDARD.

"In these light miscellany days there is a spiritual refreshment in the spectacle of a man girding up the loins of his mind to the task of producing a genuine epic. And it is true poetry. There is a definiteness, a crispness about it, which in these moist, viewy, hazy days is no less invigorating than novel."—EDINBURGH DAILY REVIEW.

"Mr. Bickersteth writes like a man who cultivates at once reverence and earnestness of thought."—GUARDIAN.

The Two Brothers, and other Poems. By EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead. Second Edition. Small 8vo. 6*s.*

The Knight of Intercession, and other

Poems. By the Rev. S. J. STONE, M.A., Pembroke College, Oxford. Fourth Edition. Crown 8vo. 6*s*.

A Year's Botany. Adapted to Home

Reading. By FRANCES ANNA KITCHENER. Illustrated by the Author. Crown 8vo. 5*s*.

CONTENTS.

General Description of Flowers—Flowers with Simple Pistils—Flowers with Compound Pistils—Flowers with Apocarpous Fruits—Flowers with Syncarpous Fruits—Stamens and Morphology of Branches—Fertilization—Seeds—Early Growth and Food of Plants—Wood, Stems, and Roots—Leaves—Classification—Umbellates, Composites, Spurges, and Pines—Some Monocotyledonous Families—Orchids—Appendix of Technical Terms—Index.

[See RIVINGTON'S SCHOOL CATALOGUE.]

An Easy Introduction to Chemistry.

For the Use of Schools. Edited by the Rev. ARTHUR RIGG, M.A., late Principal of the College, Chester; and WALTER T. GOOLDEN, B.A., late Science Scholar of Merton College, Oxford. New Edition, considerably altered and revised. With Illustrations. Crown 8vo. 2*s*. 6*d*.

[See RIVINGTON'S SCHOOL CATALOGUE.]

A Shadow of Dante. Being an Essay

towards studying Himself, his World, and his Pilgrimage. By MARIA FRANCESCA ROSSETTI. With Illustrations. Second Edition. Crown 8vo. 10*s*. 6*d*.

"We find the volume furnished with useful diagrams of the Dantesque universe, of Hell, Purgatory, and the 'Rose of the Blessed,' and adorned with a beautiful group of the likenesses of the poet, and with symbolic figures (on the binding) in which the taste and execution of Mr. D. G. Rossetti will be recognised. The exposition appears to us remarkably well arranged and digested; the author's appreciation of Dante's religious sentiments and opinions is peculiarly hearty, and her style refreshingly independent and original."—PALL MALL GAZETTE.

"The result has been a book which is not only delightful in itself to read, but is admirably adapted as an encouragement to those students who wish to obtain a preliminary survey of the land before they attempt to follow Dante through his long and arduous pilgrimage. Of all poets Dante stands most in need of such assistance as this book offers."—SATURDAY REVIEW.

Hymns and other Verses. By WILLIAM BRIGHT, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford. Second Edition. Small 8vo. 5*s.*

Parish Musings; or, Devotional Poems. By JOHN S. B. MONSELL, LL.D., late Vicar of S. Nicholas, Guildford, and Rural Dean. New Edition. Small 8vo. 5*s.*
Also a Cheap Edition. Cloth limp, 1*s.* 6*d.*; or in paper cover, 1*s.*

Miscellaneous Poems. By HENRY FRANCIS LYTE, M.A. New Edition. Small 8vo. 5*s.*

The Elegies of Propertius. Translated into English Verse, by CHARLES ROBERT MOORE, M.A. Small 8vo. 2*s.* 6*d.*

The Iliad of Homer. Translated by J. G. CORDERY, late of Balliol College, Oxford, and now of H.M. Bengal Civil Service. Two Vols. 8vo. 16*s.*

English Nursery Rhymes. Translated into French. By JOHN ROBERTS, M.A., Fellow of Magdalen College, Cambridge. Square crown 8vo. 2*s.* 6*d.*

Immanuel: Thoughts for Christmas and other Seasons, with other Poems. By A. MIDDLEMORE MORGAN, M.A. Small 8vo. 6*s.*

A Dictionary of English Philosophical Terms. By the Rev. FRANCIS GARDEN, M.A., Professor of Theology and Rhetoric at Queen's College, London, and Sub-Dean of Her Majesty's Chapels-Royal. Small 8vo. 4*s.* 6*d.*

At Home and Abroad; or, First Lessons in Geography. By J. K. LAUGHTON, M.A., F.R.A.S., F.R.G.S., Mathematical Instructor and Lecturer in Meteorology at the Royal Naval College. Crown 8vo. 3*s.* 6*d.*

Mazzaroth; or, the Constellations. By FRANCES ROLLESTON. Royal 8vo. 12*s.*

Darwinism tested by Language. By FREDERIC BATEMAN, M.D., F.R.C.P., &c. With a Preface by EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich. Crown 8vo. 6*s.*

Physical Facts and Scriptural Record; or, Eighteen Propositions for Geologists. By the Rev. W. B. GALLOWAY, M.A., Vicar of St. Mark's, Regent's Park, Author of "Egypt's Record of Time," &c. 8vo. 10*s.* 6*d.*

Rivington's Devotional Series.

IN ELEGANT BINDINGS, SUITABLE FOR PRESENTS.

"TO many persons there is something repulsive in a devotional volume unbound, and Messrs. Rivington have now turned their attention to the binding of their Devotional Library in forms that, like the books themselves, are neat, handsome, good, and attractive."—*The Bookseller.*

The Christian Year.

16MO. ELEGANTLY PRINTED WITH RED BORDERS.

	£	s.	d.
CALF *or* MOROCCO *limp, blind tooled*	0	5	0
THE SAME, ILLUSTRATED WITH STEEL ENGRAVINGS .	0	6	6
THE SAME, ILLUSTRATED WITH A CHOICE SELECTION OF PHOTOGRAPHS	0	9	0
MOROCCO *superior*	0	6	6
RUSSIA *limp, gilt cross*	0	8	6
RUSSIA *limp, gilt lines and gilt cross,* ILLUSTRATED WITH A CHOICE SELECTION OF PHOTOGRAPHS . . .	0	12	6
TURKEY MOROCCO, *limp circuit*	0	7	6
RUSSIA, *limp circuit*	0	9	0

The Christian Year.

CHEAP EDITION, WITHOUT THE RED BORDERS.

FRENCH ROAN, *red inlaid or gilt outline cross* . .	0	1	6
THE SAME, ILLUSTRATED WITH STEEL ENGRAVINGS .	0	2	6
FRENCH MOROCCO, *gilt extra*	0	2	0

The Imitation of Christ is also kept in the above-mentioned styles at the same prices.

The other Volumes of "The Devotional Series," viz.:—

Taylor's Holy Living	Wilson's Lord's Supper
Taylor's Holy Dying	De Sales' Devout Life

Herbert's English Poems and Proverbs

Can be had in a variety of elegant bindings.

Index.

PAGE

ADAMS (WILLIAM), *Sacred Allegories* 72
——————— *Warnings of the Holy Week* 54
A KEMPIS, *Imitation of Christ* 17, 27, 88
ALFORD (Dean), *Life, Journal, and Letters* 81
——————— *Greek Testament* 7
——————— *New Testament for English Readers* . . 7
ANDREWES (Bishop), *Manual for the Sick* 24
Angels, The Holy 40
Annotated Book of Common Prayer 2
——————— ——————— *Compendious Edition* . . 1
Annual Register 83
Ascetic Library: edited by ORBY SHIPLEY:—
Mysteries of Mount Calvary 29
Counsels on Holiness of Life 29
Preparation for Death 29
Examination of Conscience 29
Athanasian Creed, Recent Theories considered, by G. D. W. OMMANNEY
——————— "*Damnatory Clauses of*," by MALCOLM MACCOLL . 5
——————— *Athanasian Origin of*, by J. S. BREWER . . 5
AVANCINI, *Vita et Doctrina Jesu Christi* 30

BAKER'S (W.), *Manual of Devotion for Schoolboys* . . . 31
BALL (T.) *On the XXXIX Articles* 39
Bampton Lectures for 1865, by J. B. MOZLEY . . . 42
——————— 1866, by H. P. LIDDON . . . 47
——————— 1867, by E. GARBETT . . . 45
——————— 1872, by J. R. T. EATON . . . 62
——————— 1874, by STANLEY LEATHES . . . 61
BARING-GOULD (S.), *Origin and Development of Religious Belief* . 43
——————— *Curious Myths of the Middle Ages* . . 82
BARRETT (W. A.), *Flowers and Festivals* 34
——————— *Chorister's Guide* 34
BARROW (G. S.), *The Mystery of Christ* 15
BATEMAN (FREDERIC), *Darwinism tested by Language* . . 87
BEAMONT (W. J.), and CAMPION (W. M.), *Prayer Book Interleaved* . 3
BEAVEN (JAMES), *Help to Catechising* 68
BICKERSTETH (Dean), *Catechetical Exercises on the Apostles' Creed* . 68
——————— *Questions Illustrating the XXXIX Articles* . 68
———————(E. H.), *Yesterday, To-day, and for Ever* . . 84
———————*The Two Brothers* 84

	PAGE
BISHOP (C. K. K.), *Notes on Church Organs*	34
BLUNT (J. H.), *Annotated Prayer Book*	2
——— *Compendious Edition*	1
——— *Dictionary of Theology*	38
——— *Sects, Heresies, &c.*	39
——— *Directorium Pastorale*	33
——— *Doctrine of the Church of England*	39
——— *Sacraments and Sacramental Ordinances*	4
——— *Household Theology*	65
——— *Key to Church Catechism*	65
——— *History (Ancient)*	79
——— *(Modern)*	79
——— *Holy Bible*	15
——— *Prayer Book*	4
——— *Reformation of the Church of England*	79
——— and PHILLIMORE (W. G. F.), *Book of Church Law*	32
BODY (GEORGE), *Life of Justification*	48
——— *Temptation*	48
Bossuet and his Contemporaries	73
BREWER (J. S.), *Athanasian Origin of the Athanasian Creed*	5
BRIDGE (C.), *History of French Literature*	80
BRIGHT (J. FRANCK), *English History*	83
BRIGHT (WILLIAM), *Faith and Life*	30
——— *Hymns and other Verses*	86
——— and MEDD (P. G.), *Liber Precum Publicarum*	2
BROWNING (OSCAR), *Historical Handbooks. See under "Historical."*	
BRUTON (E. G.), *Ecclesiastical Dilapidations Act*	35
CAMPION (W. M.), and BEAMONT (W. J.), *Prayer Book Interleaved*	3
CARR (ARTHUR), *Notes on S. Luke's Gospel*	8
Catechism on Gospel History, by S. KETTLEWELL	68
CHILCOT (WILLIAM), *Evil Thoughts*	28
Christian Biographies	73—76
——— *Painter of the Nineteenth Century*	74
——— *Year*	17, 23, 88
Church Builder	36
——— *Law, Book of*, by J. H. BLUNT and W. G. F. PHILLIMORE	32
——— *Organs*, by C. K. K. BISHOP	34
——— by F. H. SUTTON	34
CHURTON (W. R.), *Defence of the English Ordinal*	41
Clergy Charities, List of	36
Companion to the Old Testament	10
——— ——— *Lord's Supper*, by the Plain Man's Friend	31
COMPTON (BERDMORE), *The Catholic Sacrifice*	55
——— *The Armoury of Prayer*	25
Consoling Thoughts in Sickness	24
CORDERY (J. G.), *Translation of Homer's Iliad*	86
COSIN (Bishop), *Religion of the Realm of England*	41
CRAKE (A. D.), *First Chronicle of Æscendune*	71
——— *Second* ———	71
——— *History of the Church under the Roman Empire*	78
CRUDEN (ALEXANDER), *Concordance to the Bible*	16
CURTEIS (A. M.), *History of the Roman Empire, A.D.* 395-800	80
DALE (T. P.), *Commentary on Ecclesiastes*	9

	PAGE
Dante, A Shadow of, by M. F. Rossetti	85
Davys (Bishop), *History of England*	83
Denton (W.), *Commentary on the Lord's Prayer*	5
Dictionary of Theology, edited by J. H. Blunt	38
——— *Sects, Heresies, &c.* edited by J. H. Blunt	39
Döllinger (J. J. I. von), *Prophecies and the Prophetic Spirit*	40
——— *on Reunion*	40
——— *Fables respecting the Popes*	82
Dominican Artist, (A)	74
Duncombe (Dean), *Family Devotions*	21
Eaton (J. R. T.), *The Permanence of Christianity*	62
Ecclesiastes, Commentary on, by T. P. Dale	9
——— *for English Readers*, by W. H. B. Proby	14
Ellison (H. J.), *Doctrine of the Cross*	62
——— *Way of Holiness in Married Life*	62
Evans (R. W.), *The Bishopric of Souls*	33
Fénelon, A Biographical Sketch	73
——— *Spiritual Letters to Men*	45
——— *Women*	45
Field (Walter), *Stones of the Temple*	35
Fletcher (Josephine), *Prayers and Meditations for Holy Communion*	20
Fosbery (T. V.), *Hymns and Poems for the Sick and Suffering*	23
——— *Voices of Comfort*	23
From Morning to Evening	24
Galloway (W. B.), *Physical Facts and Scriptural Record*	87
Garbett (Edward), *Dogmatic Faith*	40
Garden (F.), *Dictionary of English Philosophical Terms*	87
Garland (G. V.), *Genesis, with Notes*	14
Gedge (J. W.), *Young Churchman's Companion to the Prayer Book*	67
Goulburn (Dean), *Acts of the Deacons*	14
——— *The Child Samuel*	18
——— *Commentary on the Communion Office*	4
——— *Farewell Counsels of a Pastor*	54
——— *Family Prayers*	21
——— *Gospel of the Childhood*	18
——— *Holy Catholic Church*	37
——— *Manual of Confirmation*	69
——— *Occasional Sermons*	54
——— *Pursuit of Holiness*	18
——— *Short Devotional Forms*	18
——— *The Idle Word*	68
——— *Thoughts on Personal Religion*	18
Gray, Life of Bishop	81
Gratry (Père), Last Days of, by Père Perraud	75
——— *Life of Henri Perreyve*	76
Guide to Heaven, edited by T. T. Carter	19
Haddan (A. W.), *Apostolical Succession*	41
Hall (W. J.), *Psalms and Hymns*	6
——— *New Mitre Hymnal*	6
——— *Selection of Psalms and Hymns*	6
Hamilton (Walter Kerr), a Sketch, by H. P. Liddon	76

	PAGE
Help and Comfort for the Sick Poor	24
HERBERT (GEORGE), *Poems and Proverbs*	26, 88
HEYGATE (W. E.), *Allegories and Tales*	70
——— *The Good Shepherd*	31
Hidden Life of the Soul	17, 28
Historical Biographies, edited by M. CREIGHTON :—	
Simon de Montfort	83
The Black Prince	83
Sir Walter Ralegh	83
Historical Handbooks, edited by OSCAR BROWNING :—	
History of the English Institutions, by P. V. SMITH	80
——— *French Literature*, by C. BRIDGE	80
——— *the Roman Empire*, by A. M. CURTEIS	80
——— *Modern English Law*, by Sir R. K. WILSON	80
——— *The Reign of Lewis XI.*, by P. F. WILLERT	80
——— *England in the XIVth Century*, by C. H. PEARSON	81
HODGSON (CHR.), *Instructions for the Clergy, &c.*	33
HOLMES (R. R.), *Illuminated Edition of the Prayer Book*	3
Homer's Iliad, translated by J. G. CORDERY	86
HOOK (Dean), *Book of Family Prayer*	21
Hour of Prayer, with Preface by W. E. SCUDAMORE	21
HUTCHINGS (W. H.), *Mystery of the Temptation*	60
Hymnal, New Mitre, by W. J. HALL	6
Hymns and Poems for the Sick and Suffering, edited by T. V. FOSBERY	23
JACKSON (Bishop), *The Christian Character*	59
JAMES (Canon), *Christian Watchfulness*	30
——— *Comment upon the Collects*	5
——— *Spiritual Life*	30
JANUS, *The Pope and the Council*	46
JELF (Canon), *On the XXXIX Articles*	46
JONES (HARRY), *Priest and Parish*	36
JOYCE (J. W.), *The Civil Power in its Relations to the Church*	41
KAY (WILLIAM), *On the Psalms*	9
KEBLE (JOHN), *The Christian Year*	17, 23, 88
Keble College Sermons	54
KENNAWAY (C. E.), *Consolatio, or Comfort for the Afflicted*	25
KETTLEWELL (S.), *The Authorship of the "De Imitatione Christi"*	84
——— *A Catechism on Gospel History*	68
Keys to Christian Knowledge :—	
Key to the Four Gospels, by J. P. NORRIS	11
——— *Acts*, by J. P. NORRIS	11
——— *Holy Bible*, by J. H. BLUNT	15
——— *Prayer Book*, by J. H. BLUNT	4
——— *Church Catechism*, by J. H. BLUNT	65
——— *History* (*Ancient*), edited by J. H. BLUNT	79
——— (*Modern*), edited by J. H. BLUNT	79
KITCHENER (F. A.), *A Year's Botany*	85
LAUGHTON (J. K.), *At Home and Abroad*	87
LEAR (H. L. S.), *Christian Biographies*	73—76
LEATHES (STANLEY), *The Religion of the Christ*	61
——— *Witness of the Old Testament to Christ*	61
——— *St. Paul to Christ*	61
——— *St. John to Christ*	61

	PAGE
LEE (WILLIAM), *Inspiration of Holy Scripture*	15
LEFROY (W.), *Pleadings for Christ*	62
Liber Precum Publicarum, by W. BRIGHT and P. G. MEDD	2
Library of Spiritual Works for English Catholics:—	
À KEMPIS, *Of the Imitation of Christ*	17
The Christian Year	17
SCUPOLI, *The Spiritual Combat*	17
S. FRANCIS DE SALES, *Devout Life*	17
——— *Spiritual Letters*	17
The Hidden Life of the Soul	17
LIDDON (H. P.), *Divinity of our Lord*	47
——— *Elements of Religion*	47
——— *University Sermons*	47
——— *Walter Kerr Hamilton, In Memoriam*	76
——— *Andrewes' Manual for the Sick*	24
Light of the Conscience	25
Litanies, Metrical and Prose, A Book of,	3
LOUISE DE FRANCE, *Life of*	75
LOWDER (C. F.), *Twenty-One Years in St. George's Mission*	33
Lycurgus, the Life of Alexander	82
LYTE (H. F.), *Miscellaneous Poems*	86
LYTTLETON (Lord), *Private Devotions for School-boys*	23
MACCOLL (M.), *"Damnatory Clauses" of the Athanasian Creed*	5
MANT (Bishop), *Ancient Hymns*	29
——— *Happiness of the Blessed*	42
Manual of Private Devotions	22
Manuals of Religious Instruction, edited by J. P. NORRIS	66
MEDD (P. G.), *Household Prayer*	21
——— *Parish Sermons*	63
——— and BRIGHT (WILLIAM), *Liber Precum Publicarum*	2
——— WALTON (H. B.), *Common Prayer, and Ordinal of* 1549	2
Meditations on the Life of our Lord, edited by T. T. CARTER	19
MELVILL (Canon), *Sermons*	56
——— *Selections from Latter Sermons*	58
——— *Sermons on Less Prominent Facts*	57
——— *Lothbury Lectures*	59
MERCIER (A.), *Our Mother Church*	44
MEREWEATHER (J. D.), *Semele; or, the Spirit of Beauty*	72
MOBERLY (Bishop), *Plain Sermons*	55
——— *Great Forty Days*	55
——— *Sermons at Winchester College*	55
MOLYNEUX (R. E.), *The Reconciliation of Reason and Faith*	59
MONSELL (J. S. B.), *Parish Musings*	86
MOORE (C. R.), *The Elegies of Propertius*	86
——— (DANIEL), *Aids to Prayer*	21
——— *Sermons on Special Occasions*	60
——— *The Age and the Gospel*	60
MORGAN (A. M.), *Immanuel and other Poems*	86
MORRELL (M. A.), *Our Work for Christ*	24
MOZLEY (J. B.), *Lectures on the Miracles*	42
——— *University and other Sermons*	53
——— *Lectures on the Old Testament*	10
NEALE (J. M.), *The Virgin's Lamp*	22

PAGE

NEALE (J. M.), *History of the Holy Eastern Church* . . . 77
NEWMAN (J. H.), *Parochial and Plain Sermons* . . . 50
——— *Lectures on Justification* . . . 52
——— *Sermons on Subjects of the Day* . . . 52
——— *Fifteen University Sermons* . . . 52
NORRIS (J. P.), *Manuals of Religious Instruction* . . . 66
——— *Key to the Four Gospels* . . . 11
——— *Acts of the Apostles* . . . 11
——— *Rudiments of Theology* . . . 67
——— *Easy Lessons to Candidates for Confirmation* . . 69
OMMANNEY (G. D. W.), *On the Athanasian Creed* . . . 4
OXENHAM (F. N.), *The Soul in its Probation* . . . 59

PARNELL (FRANK), *Ars Pastoria* 33
Path of Holiness, edited by T. T. CARTER . . . 19
PEARSON (C. H.), *English History in the XIVth Century* . 81
PEPYS (Lady), *Morning Notes of Praise* . . . 30
——— *Quiet Moments* 30
PERRAUD (Père), *Last Days of Père Gratry* . . . 76
Perreyve (Henri), by PÈRE GRATRY . . . 76
PHILLIMORE (Sir R.), *Ecclesiastical Judgments*, 1867-1875 . 40
——— (W. G. F.), and BLUNT (J. H.), *Book of Church Law* . 32
PHILPOTTS (M. C.), *The Hillford Confirmation* . . . 72
PIGOU (FRANCIS), *Faith and Practice* . . . 64
PLUMPTRE (E. P.), *Words of the Son of God* . . . 21
POLLOCK (J. S.), *Out of the Body* 43
Prayer Book, American 3
——— *Annotated*, by J. H. BLUNT . . . 2
——— *Illuminated*, by R. R. HOLMES . . . 3
——— ——— *Interleaved*, by W. M. CAMPION and W. J. BEAMONT . 3
——— *Latin*, by W. BRIGHT and P. G. MEDD . . . 2
——— *of Edward VI., and Ordinal of* 1549 . . . 2
Prayers and Meditations for Holy Communion, by JOSEPHINE FLETCHER 20
Prayers for the Sick and Dying 25
PROBY (W. H. B.), *Ecclesiastes for English Readers* . . . 14
——— *Ten Canticles* 14
Psalter, or Psalms of David 5
PUSEY (E. B.), *Commentary on the Minor Prophets* . . . 9
——— *Lectures on Daniel the Prophet; with Notes* . . 9

QUESNEL, *Devotional Commentary on St. Matthew's Gospel* . . 14
QUIRINUS, *Letters from Rome on the Council* . . . 46

Reformation of the Church of England, by J. H. BLUNT . . 79
Revival of Priestly Life in the Seventeenth Century in France . 75
RIDLEY (W. H.), *Bible Readings for Family Prayer* . . . 16
RIGG (A.) and GOOLDEN (W. T.), *Easy Introduction to Chemistry* . 85
Rivington's Devotional Series :—
A KEMPIS, *Of the Imitation of Christ* . . . 25, 88
DE SALES, *Devout Life* 25, 88
HERBERT (GEORGE), *Poems and Proverbs* . . . 26, 88
WILSON (Bishop), *On the Lord's Supper* . . . 26, 88
TAYLOR (JEREMY), *Holy Living* . . . 27, 88
——— *Dying* 27, 88
CHILCOT (WILLIAM), *Evil Thoughts* . . . 28
The Christian Year 23, 88
ROBERTS (JOHN), *English Nursery Rhymes translated into French* . 86

PAGE

ROBERTS (WILLIAM), *Church Memorials and Characteristics* . . 78
ROMANOFF (H. C.), *Historical Narratives from the Russian* . . 82
——— *S. John Chrysostom's Liturgy* . . . 46
——— *Rites and Customs of the Greco-Russian Church* . 82
ROLLESTON (FRANCES), *Mazzaroth; or, the Constellations* . . 87
ROSSETTI (M. F.), *A Shadow of Dante* 85

SALES, S. FRANCIS DE, *Life* 75
——— *Spiritual Letters* 44
——— *Spirit* 28
——— *Devout Life* 17, 27, 88
SCUDAMORE (W. E.), *Notitia Eucharistica* 5
——— *Words to take with us* 20
SCUPOLI (LAURENCE), *Spiritual Combat* 17
Self-Renunciation, with an Introduction by T. T. CARTER . . 22
SHIPLEY (ORBY), *Ascetic Library* 29
SHUTTLEWORTH (Bishop), *Last Three Sermons preached at Oxford* . 64
——— *Not Tradition but Scripture* . . 64
Sickness, Consoling Thoughts in, edited by HENRY BAILEY . . 24
——— *its Trials and Blessings* 24
Sick, Andrewes' Manual for the, edited by H. P. LIDDON . . 24
Sick Poor, Help and Comfort for 24
—— *and Dying, Prayers for* 24
—— *and Suffering, Hymns and Poems for*, edited by T. V. FOSBERY . 23
SINCLAIR (Archdeacon), *Thirty-two Years of the English Church* 1842-75 40
SKENE (F. M. F.), *Life of Alexander Lycurgus* . . . 82
SLADE (JAMES), *Twenty-one Prayers for the Sick* . . . 31
SMITH (P. V.), *History of the English Institutions* . . . 80
Soimême; A Story of a Wilful Life 70
Spiritual Guidance, with an Introduction by T. T. CARTER . . 22
Star of Childhood, edited by T. T. CARTER 19
STRACEY (W. J.), *Short Sermons on the Psalms* . . . 62
STONE (S. J.), *Knight of Intercession* 85
SUTTON (F. H.), *Church Organs* 34

TAYLOR (JEREMY), *Holy Living* 27, 88
——— *Dying* 27, 88
Thirty-Nine Articles, by Canon JELF 46
——— *Questions illustrating*, by Dean BICKERSTETH . 68
Treasury of Devotion, edited by T. T. CARTER . . . 19
TRELAWNY (C. T. C), *Perranzabuloe, The Lost Church Found* . 79

URLIN (R. DENNY), *John Wesley's Place in Church History* . . 77

VINCENT DE PAUL, *Life of S.*, edited by R. F. WILSON . . 77
Voices of Comfort, edited by T. V. FOSBERY 23

WALTON (H. B.), and MEDD (P. G.), *Common Prayer, and Ordinal of* 1549 2
Way of Life, edited by T. T. CARTER 19
WEBSTER (WILLIAM), *Syntax and Synonyms of the Greek Testament* . 15
Wesley's Place in Church History, by R. DENNY URLIN . . 77
WILLERT (P. F.), *Reign of Lewis XI.* 80
WILLIAMS (ISAAC), *Devotional Commentary on the Gospel Narrative:—*
Study of the Holy Gospels 12
Harmony of the Four Evangelists 12
Our Lord's Nativity 12

PAGE

Williams' Devotional Commentary on the Gospel Narrative (continued):—
Our Lord's Ministry (*2nd Year*) 12
——— (*3rd Year*) 12
The Holy Week 12
Our Lord's Passion 12
——— *Resurrection* 12
WILLIAMS (ISAAC), *Apocalypse* 13
——— ——— *Beginning of the Book of Genesis* . . . 14
——— ——— *Characters of the Old Testament* . . . 13
——— ——— *Female Characters of Holy Scripture* . . 13
——— ——— *Sermons on the Epistles and Gospels* . . 49
WILSON (Bishop), *On the Lord's Supper* 26, 88
——— (Sir R. K.), *Modern English Law* 80
——— (R. F.), *Life of S. Vincent de Paul* . . . 77
WORDSWORTH (Bp. CHARLES), *Catechesis* 68
——— ——— (Bp. CHR.), *Commentary on the Holy Bible* . . 8
——— ——— ——— *Greek Testament* . 8
——— ——— ——— *On the Inspiration of the Bible* . . 15
Words of the Son of God, by E. PLUMPTRE . . . 21

DATE DUE

THE KING'S LIBRARY
3000027940